

MILITARY CHAPLAINS'
REVIEW

1973



MILITARY CHAPLAINS' REVIEW

VOL. 2, NO. 4



NOVEMBER, 1973



PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the views of the Chief of Chaplains or the Department of the Army.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Fort George G. Meade, Maryland 20755. Articles should be approximately 10 to 20 pages in length and, when appropriate, should be carefully footnoted.

Use of funds for printing of this publication has been approved by Headquarters, Department of the Army, 7 September 1971.

IN THIS ISSUE

Personal growth and professional development are qualities which Army chaplains should seek and find in every assignment. Chaplains who recently have entered various service schools and civilian universities are in an advantageous position to experience both. The consequent enlargement of their ministries should be the result.

Sharing broadened horizons with one's fellow chaplains is an integral aspect of this enlargement of ministry. Since the *Military Chaplains' Review* is designed as a medium in which chaplains can extend their outreach by offering to others the product of their thought and experience, I would like to encourage chaplains to write for publication in this journal.

An article for publication is more carefully written than it otherwise might be. It cannot have the loose, rambling and verbose style which characterizes papers prepared only to meet course requirements. It should be written in language which will be understood by readers of the publication. Above all, an article written specifically for chaplains places the author and his ideas before a critical audience. It places him in a position to support and strengthen chaplains professionally and influence events—sometimes over a period of years. In addition, an article published in this journal serves as an outstanding indicator of an author's interests and abilities.

In this issue Chaplain (CPT) Carl R. Stephens writes on the highly sensitive subject of ministering to the dying child. He emphasizes that an effective ministry must be broad enough to include not only the child and his parents but also the hospital staff. It must, however, be deep enough to include oneself—coming to terms with one's own mortality.

Expansion of service to the community is the subject of Chaplain (LTC) Arthur F. Bell and MAJ Bennett G. Braun. The program they developed at Edgewood Arsenal demonstrates the positive results of chaplain/psychiatrist teamwork in encourag-

ing and training people to help people. Their program, "Reflections," is known and appreciated in their community as one reflecting concern for people and their problems.

Two articles in this issue deal with broad social trends, namely, black liberation and women's liberation. Chaplain (MAJ) Charles D. Bass writes of Union Army Chaplain John Eaton, Jr. demonstrating personal attitudes far in advance of his times in establishing schools to help free the minds of thousands of black people. Mrs. Alma Hoogland analyzes the women's liberation movement. Her thesis is that just as chaplains need to understand the black liberation movement in order to minister effectively to blacks, so chaplains must understand the women's liberation movement in order to minister effectively to women. In addition, knowledge of this movement is basic for a successful ministry to families.

Chaplains are expanding their ministries by increasing and applying their knowledge of up-to-date counseling tools. Chaplain (MAJ) Edward E. Flower, Jr., discusses how two of these tools, namely, the Taylor-Johnson Temperament Analysis and Transactional Analysis, can be combined to help chaplains counsel large numbers of persons adequately. Another article in this issue offers practical guidelines for pastoral counseling. Written by Navy Chaplain R. Fenton Wicker, Jr., it contains advice which has been tested, proven and refined by Navy chaplains and psychiatrists.

The final article in this issue is by Chaplain (MAJ) Joseph E. Galle. The enlargement of ministry which he advocates is in the area of imaginative preaching. Indeed, if we can learn to be imaginative and fresh when we preach, the people we serve will be much more open—both to the Word of God and the needs of man.

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MINISTERING TO THE DYING CHILD

Chaplain (CPT) Carl R. Stephens

When we attempt to minister to the dying child, we soon find that we are dealing with three distinct groups: the dying child, the family of the dying child, and those members of the hospital staff who are concerned with the care of the dying.

Before we can minister effectively to the dying (of any age), we have to come to terms with the meaning of our own dying, for not until we ourselves have worked out fully the purpose of life and its meaning, including life's end and *its* meaning, can we hope to be of assistance to those who find themselves "in the valley of the shadow." Each time we stand by a "death bed" we come face to face with our own departure; we must therefore be prepared to answer (to our own satisfaction) such questions as, "Where did I come from?" and "Where am I going?" In addition, when we minister to a child with a terminal illness, we must know how to recognize and manage our own emotional defenses concerning death before we can ever hope to deal effectively with the emotional responses of the dying child, his family and the hospital staff.

When we attempt to minister in this sort of crisis, our aim is not only to help the child but also to help the family to accept appropriately the loss of a child—surely the most profound of griefs for a parent. To do this well, we must have our goals and a method of achieving them clearly in mind. In order to establish realistic goals we must remember: (1) Each child is an individual. He is unique. There is no one else like him. (2) How a child reacts to his own death will depend upon his age and the ego development already achieved at the time the crisis is experienced. (3) The child's reaction to a catastrophic illness is shaped by the kind and amount of emotional help available to him from the members of his family. (4) Since death is not simply a medical problem but a problem of living and humanness, an interdisciplinary approach is required. I would like to address each of these issues in turn.

THE CHILD: A UNIQUE INDIVIDUAL

First, I want to address the issue of the uniqueness of the

Chaplain Stephens is a Clinical Pastoral Education Supervisor at Walter Reed Army Medical Center. This article was originally presented to an interdisciplinary seminar of the American Protestant Hospital Association.

child. No one else is exactly like the child you are attempting to minister to. That also means that there are expressions of his uniqueness, and these have to be faced and dealt with. No child lives in a vacuum. Things keep happening to him. His world is enmeshed in strong feelings. He wants to repeat the good feelings; the unpleasant ones he wants to avoid as much as possible. When things happen that are quite painful, he reacts by retreating into a world he makes more comfortable by his defenses. Some of these might be quite simple; others are more complex.

When he is faced with a big problem, he may develop a big escape and may wander far into the realm of fanciful thoughts. He may be trying to match his ideas of escape with the size of the threat he experiences. Some of his escapes may be healthy and useful. Some may become increasingly hazardous. If he retreats from the unpleasant facts of life by trying to live in an unreal world, he may find it difficult to maintain clear distinctions between what is real and what is make-believe. I have found, however, that it is not always helpful to attempt to dispel these fantasies. The power to ignore reality is a mighty force which has spared many sufferers weeks of agony. Very often I have found that a process of adjustment is taking place behind this denial of reality in which the ego is gradually learning to accept the situation and ultimately discovers the relief of being able to discuss it sensibly with doctor, pastor, and family.

Because he is so dependent on the adults around him, he is almost defenseless against their feelings. This makes it important for us to be sensitive and responsive to the moods and the attitudes of this child so that he may have a clear picture of just what is happening in his emotional and social being. When this is done, the young personality can be helped to face the crisis of life caused by his impending death. What is needed is warmth and reassurance in simple and direct form. It is important to be able to share as much of his life with him as possible in the way he has experienced it in the past. The opportunity to help a child face reality and handle his deep emotions wisely is a privilege to be treasured. It invites the care and competence of one who is deeply concerned with both immediate and long-term results. I have found that the best way I can do this is to try to establish an intimate relationship with the child if he is old enough to respond. The nature of the intimacy that is appropriate will be different for different children and for different families. But an appropriate intimacy between a child and a chaplain is indispensable if the chaplain is to help him die appropriately. I look for opportunities to invest something of

myself in him. I can invest in his feelings, his fantasies, his associations. It is important to remember in attempting to minister in this way that we cannot deceive a child for very long. They easily see through our falseness. Consequently, if we are not sincerely invested in him and his family, we should not claim that we are. Children respond to their dying with the emotional reactions natural to a child at the age level. In other words, a child lives and dies as a child. He deals with his approaching death as he comprehends the task, and he responds to the challenge with the strength of a child. A child has to have a definite, specific concept of himself as an individual being, however, before he can begin really to understand that his own death may mean the difference between "me" and "not me." When a maturing child grasps, even faintly, the reality of his existence as a unique person, he cannot then avoid the question of where he came from or where he is going. A child usually becomes aware in a meaningful way of death as the end of life at about the age of five or six.

Prior to this age the most effective ministry we can offer to a child is through meaningful, supportive relationships with the members of his family. (In my opinion this is the only situation in which we minister *through* one person or a group of persons to another person.)

MINISTERING TO DIFFERENT AGE GROUPS

For the sake of space and simplicity, I shall divide childhood into three phases: birth to age five, age six to age ten, and age ten through adolescence. The toddler and the young child view death as a natural phenomenon and rarely are aware of their own mortality. They need the loving care they have always known and must not be subject to inappropriate changes in their management—so that life can go on in as normal a fashion as possible under the circumstances. The three-year-old can be relatively unconcerned by discussion of his death. He knows that he is cared for, loved, and guided. He can play blithely with his toys and his pets as other family members discuss and struggle emotionally over the fact that the child is dying. Only when there is parental reaction of grief and distress does the child realize that there is something to be feared. He has lived in the security of his parents' protection. He should die with the same support. If he is certain that his parents will still care for him, no matter what happens, the dying child may be able to go to his final rest still happy and comforted.

If the chaplain can help the child's family deal with their emotional struggles about his approaching death, the child him-

self may become much more settled. It is indeed a pastoral function to encourage the parents to treat the child normally and not spoil him, which will be their first impulse. Happiness is based on security, and any change in the parent-child relationship will tend to make him insecure. They should be encouraged to live each day as it comes and to avoid wondering what the future holds.

During grade school years, the child begins to move away from his home intellectually and emotionally, but he still continues to depend on his home for his basic security and continued stability. He pictures death as a separation from those he loves, yet physical existence is maintained "in heaven." The treatment team should be aware, however, that most young children are not really happy to go to heaven, because this journey means separation from their parents and family. He does not want to leave home. He is happy with his family. Quite often the young child from six to ten has begun to think of death and may occasionally think about his own dying. He is not likely to associate any illness he may have with the prospect of dying and will seldom ask whether he might die from his illness. Rarely does he express fear of death unless some personal experience of death in the family has brought him face to face with the impact of death.

The grade school child knows that death means a final separation from life. He knows now what he will miss. He must mourn this loss as he leaves. He is sad and bitter because he does not want to go. He is lonely because he is traveling this journey alone. He needs to have faith in something or someone more powerful than his own certainty or his own humanity. A child of this age believes in parents and in God. He needs rules to live by. Using his own rules and the rules of God, society, and his family, the young child during the grade school years tends to organize his universe methodically. To a ten year old child the assurance of an adult has deep meaning. He can build on it. The chaplain should leave a way open for the child to talk with him whenever he wants to. It is important that the dying child knows he has a place where he can find a reassuring and understanding adult who will talk with him whenever the need exists.

It is widely acknowledged that the adolescent lives in a transitional world. He constantly vacillates between the role of a dependent child and an independent adult. He tries to locate himself with respect to his past and his future—to attain a new footing as an individual and as a member of social units. He lives in an intense present; "now" is so real to him that both past and future seem pallid by comparison. Everything that is im-

portant and valuable lies in the immediate life situation or in the rather close future. The young adolescent wants to live. He is supremely able to live and to experience, and death fascinates him because it is one of the deeper experiences of life. Although the young adolescent may be fascinated with dying as a part of living, he does not wish to stop existing. He therefore emphasizes to himself that he is really self-sufficient and independent. If he turns to his parents for support, understanding, and comfort, he may feel that he is surrendering and submitting to their punishment.

The lonely and dying adolescent may violently reject his parents, his family, and the adult members of the treatment team—not because he does not desperately want their understanding and support—but in reality, because he so much longs for their caring that he cannot allow himself to admit these feelings. He wishes so much to be cared for and protected that he dreads losing control over himself. He longs for understanding but so greatly fears the loss of his new independence that he has to force people away. The dying adolescent between ten and fifteen years, however, may allow himself to be a child in the bosom of his family as death grows nearer, as long as he does not feel he is being treated disrespectfully. The chaplain can help the child and his family by helping them to understand this.

Since the young adolescent already has a tendency to feel guilty as he tries to separate himself from his parents, death is frequently seen as a confirmation that he has been bad. It is sensed as merited punishment. When a dying adolescent has a secure belief in a warm, benevolent God, God seems to continue to be a source of strength and comfort. When the youngster saw God only as Someone or Something with whom he was threatened in an inconsistent fashion, death often appears only as another threat or another punishment from a vindictive Deity. The chaplain must be aware of what religion means to each child. He can help at the level the child can use. In order to meet the adolescent in this crisis the chaplain must believe in his own humanity and be willing to meet the adolescent in his, even if the youngster expresses open anger at God who is allowing him to die. God can take the full responsibility for the child's dying, since death is beyond human understanding and control.

I have found that the best way to do this is to try to develop a relationship with this child in which we become important to each other. I try to discover everything I can possibly find out about the child which makes him interesting to me. I encourage him to do the same thing with me. This is not a gimmick. If it is genuine, it can be a powerful means of establishing very

strong ties. If he is not important to me, I do not try to tell him he is. A child looks to the adults about him for his security in life. The problem, then, is how to be honest with our own feelings and at the same time to continue giving security to the child. As chaplains we thus have an obligation to temper the expression of our feelings by the wisdom and judgment that characterize our maturity. We have to be in touch with our deepest emotional feelings and be able to mobilize them for a creative ministry.

MINISTRY TO PARENTS

Ministry to the parents should always form part of our total ministry to the child. Ideally this relationship should be established before the terminal stage is reached. Their anxieties and attitudes about death can quickly be transmitted to the open and receptive mind of the child. Unwarranted and false promises must be avoided at all cost, for "excess of hope is presumption and leads to disaster."

The family has no option but to live through this trying situation in as productive a fashion as possible. Sometimes it is very helpful if members of the treatment team can talk openly with the family about how difficult it is to deal with a fluctuating disease and such an unpredictable situation. In this way we can help the angry, sorrowing family to channel their mourning in a productive fashion. It is much more useful if parents express their mourning anger by battling the disease rather than attacking the treatment team. Chaplains, however, must provide an opportunity for an expression of deep and genuine emotions. These emotions cannot be locked up in a closet as if they had no right to exist. Even the most uncomfortable things have to be faced openly. Depending upon the child's age, we must help the parents understand what makes for a happy child, emphasizing the need for love and security without sacrificing discipline. Although the parents' first tendency is to spoil the child, it is important that they treat him with the same amount of discipline as before. Any change in the parent-child relationship will tend to make the child feel insecure. The treatment staff should not allow the dying child to bludgeon any member of his family, emotionally or physically. At all times the treatment team must be very aware that they are treating not only the dying child but also the mourning family.

It is very easy for the sick child to allow his illness to become an obvious means of manipulating people. The parents may need a great deal of support and encouragement to help them to deal

with the youngster in as healthy and as realistic a fashion as possible.

One of the ways we can do this is to assure them that they did not do anything to cause the disease and nothing they could have done would have prevented it. Many parents experience a severe guilt reaction when they discover that their child is dying, and they must be reassured that their child's illness is not their fault.

We should caution parents against devoting all their time to the dying child to the exclusion of the other children in the family. When the dying child is in the hospital, the parents should be encouraged to go home at night if death is not imminent. This lets them maintain contact with their other children and provides some relief from the institutional setting. Regardless of whether or not a child has been meaningful in his family in a positive or a negative fashion, his death will mean a loss and a difference in the family. As a part of any mourning process, parents and other family members must begin to reinvest emotionally. We must "bless" this aspect of their mourning.

When a child has died, it certainly does not help the grieving family when the physician, nurse or chaplain says, "He is much better off now where he is." No parent, no brother, no sister and no family member likes to be told that a part of himself or herself is better dead.

After the child has died, the family should be permitted to express their feelings naturally and without embarrassment. The child learned very early that there is an acceptable social pattern for dying; family members learned that there is an acceptable way of reacting to the child's death. I feel, however, that it is not our job to impose restrictive behavior on them; it is better to give them absolute freedom to express the depths of their feelings.

No matter what religious convictions the family holds, the time of death is not the appropriate point at which to attempt to *instill* a "Christian point of view." Such education should have begun far earlier in the church school, in sermons, in classes, and in seminars in which persons are encouraged to share their attitudes and feelings about death.

AN INTERDISCIPLINARY APPROACH

Since death is not a medical problem but a problem of living and humanness, it needs an interdisciplinary approach. I sincerely believe that a chaplain can make a major contribution in the treatment of a child who is dying by helping families and medical staff to find the courage to do what they *ought* but *fear*

to do. In order to do this the chaplain plays one or more roles with the medical staff, as well as with the parents and child. The first is the personal role in which he is involved with persons as persons. The second is the professional one in which he is involved in relating to persons as a pastor. The third is the theological one in which he discusses such important issues as pain, evil, dying and other human experiences. The fourth is sacramental; he dispenses the sacraments and provides other sacerdotal functions. Yes, for a child too, symbolic acts are important. He appreciates such acts as the holding of his hand, the forming of the sign of the cross in blessing, and the touch of the laying on of hands. In all of these our main goal is to help preserve the quality of life, even for the dying child.

Death is never a private matter, especially when a child dies. In caring for the dying child the team members will find that their roles are inextricably intertwined. The team is only as strong as each member is strong. No one, professional or non-professional, has a monopoly in caring or in strength. In helping the child pass through death the parents themselves are an essential part of the treatment team. They and other members of the family need to so interact with the hospital staff that together they give the dying child the best treatment, the finest care, and the greatest comfort. The chaplain can help to facilitate this creative interaction.

Nurses, social workers, laboratory technicians, dieticians, ward maids, aids, volunteers, housekeeping personnel, school teachers and secretaries all become involved in the death of the child. All too often they are forgotten and nobody bothers to interpret to them what is happening. Each has a job to do and would do it better if someone took the time to explain what the problem is and to find out how each is coping with the fact of a dying child. I suggest that the best person for this job is the chaplain, and the time he spends with hospital personnel will be amply repaid by better cooperation from and more effective functioning of his co-workers.

CONCLUSION

Death is not easily dealt with (especially the death of a child) because it is not easy to look at. Throughout man's history death has posed the eternal mystery which is the core of our religious and philosophic systems of thought. None of us can deny that our culture and our church has done less than an adequate job of teaching about death and assisting persons in dealing constructively and hopefully with either their own deaths or the death of a loved one. In attempting to minister in the

face of death we frequently use terms which sidestep the reality of what has happened, that tend to avoid and deny. When we do this we allow hope to rest upon a denial of the realities that confront us. This sort of hope is empty and inadequate.

Do we have anything worthwhile to say at this critical time? Yes, I think we do, if we speak out of the strength of our faith. As I see it, religious faith is healthy when it supports a person's efforts to face and deal constructively with reality. It is unhealthy and destructive when it seems to avoid and deny reality or imply a reliance upon magic. Nothing is quite so reassuring as reality in a real crisis.

How do we go about ministering in this way? The two most important factors in a chaplain's function seem to me to be: (1) his presence, and (2) a sensitive responsiveness toward the feelings of others. He need not say a great deal. His very presence expresses more of his concern as a human being than anything he could ever say. God created persons to stand in a meaningful relationship to each other and to Him. Indeed, this is our faith. This is what ministry is all about.

“REFLECTIONS”—A PROGRAM OF PEOPLE HELPING PEOPLE

Chaplain (LTC) Arthur F. Bell
MAJ Bennett G. Braun

On Friday noon the lounge of a place called “Reflections” is crowded with people. These are ordinary people—a cross section of our military community. Although dissimilar in background, they have one thing in common—a concern to build a better society. For more than a year this group has devoted its time and energy to operating “Reflections”—a place where people help people.

In the fall of 1971 the Alcohol and Drug Dependent Intervention Council of Edgewood Arsenal gave the authors of this article the responsibility for organizing a program aimed at aiding the commander in combating drug and alcohol abuse. We were instructed not to duplicate the work of the nearby Aberdeen Proving Ground “Halfway House,” which provided for in-resident treatment. On the basis of this guidance and our own analysis of community needs, a program called “Reflections” was developed.

We chose the name “Reflections” for our work because we wanted to provide a place which would “reflect” our real concern for people and their problems. It would also provide a mirror for people to view themselves in the proper perspective. The purpose of this article is to describe the program we initiated.

“REFLECTIONS”—THE PHILOSOPHY

As our plans developed, we moved quickly away from the idea of providing help only for persons involved in drug or alcohol abuse. Although we never lost sight of the need to provide that service, we felt that a broader approach was needed. At Edgewood Arsenal no facility or program other than the chapel program existed to provide a counseling service on a confidential basis for the community at large. The question then became, How can we provide a sorely needed service effectively and economically and still accomplish the task given to us by the Alcohol

When this article was written, the authors were stationed at Edgewood Arsenal, Maryland, where Chaplain Bell was Staff Chaplain and MAJ Braun served as Research Psychiatrist with the Biomedical Laboratory. Chaplain Bell has recently been re-assigned to the U.S. Army Chaplain School and MAJ Braun has returned to civilian life. He now practices psychiatry with “Associated Psychotherapists” of Chicago, Illinois.

and Drug Dependent Intervention Council? Except for ourselves and a clinical psychologist assigned to the Biological Laboratories, no professional help was available. We concluded that this service could best be provided by adequately trained lay counselors.

The "Reflections" philosophy as we saw it then was twofold:

1. To provide a counseling service to the community which would deal with more than alcohol and drug abuse. We felt that to treat drug and alcohol abuse problems alone is to treat symptoms rather than underlying diseases. People who abuse drugs have additional problems for which drugs are an easy outlet for stored frustrations. We were also concerned about other problems which needed attention in our community. A program such as we envisioned would result in an additional benefit, for it would actually aid in attracting the drug and alcohol abusers. Persons with these particular problems, however, would not be labeled as "drug users" or "addicts."

2. Adequately trained lay personnel can be effective counselors. By enlisting the aid of lay volunteers, we would be extending our work into the community and involving them in a program which would become essentially their program. "People Helping People" would thus be a way of life, rather than a mere slogan.

Recruiting lay persons for such sensitive work involved the risk of attracting the wrong kind of people, thereby causing more problems than we would solve. We felt, however, that the benefits to be gained would far outweigh the risk involved. Our assumption was that normal, concerned persons who were provided training and supervision could give an enormous amount of help to those who were experiencing difficulty in coping with life. It should be remembered that the idea of lay counseling is neither new nor "far out." It is as old as the Garden of Eden, where Eve counseled Adam about what to eat, and it is as close at hand as the nearest barracks or bar. What was new as far as Edgewood Arsenal was concerned, however, was that lay counselors would be carefully trained and adequately supervised.

"REFLECTIONS"—THE PEOPLE

After establishing our philosophy and receiving command approval and enthusiastic support for our proposed program, we began recruiting people to be trained as lay counselors. No restrictions or prior requirements were placed on the volunteers other than that they had to be people who wanted to help other people in need.

Through staff meetings, daily bulletins, local news media and

personal contact, people were urged to volunteer. Initially 15 people volunteered for the program. Their names and places of duty were submitted to the commander with a request that they be released from duty for training at certain specified times. The commander gave his approval.

To lessen the risk that the wrong people might get involved, each person was interviewed. No one, however, was turned down merely because he had a problem. We worked on the premise that everyone has problems and that the program would help people, including our counselors, cope with their problems. After the interviews had been completed, we had reservations about two individuals whom we thought might be ineffective counselors. It is interesting to note that we disagreed on the individuals concerned. These two people later proved to be our most valuable workers. Consequently, we eliminated the interview requirement. The "weeding out" process occurred instead during the training phase. Normally volunteers who lacked dedication or qualification weeded themselves out.

We were pleased with the overall response from the total community. Military personnel (officer and enlisted), military dependents, and civil service employees volunteered. People of different religious backgrounds, races and sexes were represented. Their education ranged from doctorates to less than high school and their ages from the late teens to the mid-sixties. All indicated that they had one thing in common, namely, a desire to help people.

"REFLECTIONS"—THE PROGRAM

A training program was developed which now provides both a twelve-week basic course and a continuous advanced training cycle. The program includes instruction in counseling techniques, drug and alcohol problems, human relations, marital and family problems, suicide, sexual problems and race relations. Permission from the commander was obtained to train the volunteers on duty time, two hours each week, for the twelve-week period. Three full days of the last week of the course are devoted to sensitivity training. The goal of the sensitivity training is to permit the volunteers to gain insight into their own personalities and their effect on other people. At the end of this period, the volunteers become lay counselors in "Reflections."

Their training, however, does not stop with the completion of the course. Each week the counselors meet with us to discuss confidentially the real life cases they have encountered. They share with us and the other counselors their experiences and the manner in which they handled the cases. We then provide suggestions

which are designed to improve their methods and skills in future encounters. By using this technique, we are able to provide continual training for all the counselors.

At the present time "Reflections" is open three nights each week from 1930-2230 hours. Our goal, as additional volunteers are trained, is to be open at least five nights. Two counselors are scheduled to work each of the three nights. Back-up personnel are scheduled in case someone cannot serve. We do not schedule ourselves to work in the evening, but remain available any night the counselors need our help. Our telephone numbers, along with those of other referral personnel or organizations, are posted near the telephone.

The total "Reflections" program is not limited to the building itself. Numerous symposiums and activities have been sponsored by the lay counselors. One lay counselor, for example, voluntarily became involved in Alcoholics Anonymous (AA) activities. Although not an alcoholic, he organized an AA group for Edgewood Arsenal and became a friend and helper to the group by securing a regular meeting place, by insuring that the program received adequate publicity, and by providing refreshments. In addition, he obtained the services of AA members to give talks to supervisors and other employees of Edgewood Arsenal. His program was so successful that it has now moved off-post; we continue to refer people to it and support it.

This individual is just one example of the many contributions our lay counselors have made to Edgewood Arsenal personnel and their dependents. The enthusiasm and the genuine concern they have toward people and their problems have resulted in an effective "Reflections" program.

"REFLECTIONS"—THE PATIENTS

A patient is a person who receives care. Since our counselors give real loving care to those who come to "Reflections" for help, we find it professionally helpful in our staff meetings and discussions to refer to persons who need help as patients. Always the emphasis from our viewpoint is on meeting their needs with love and concern. In that sense we find the term *patients* to be useful.

The number of patients who come to "Reflections" with drug or alcohol problems is very small. The majority of people who use "Reflections" have other problems: their personalities, for example, range from being mildly neurotic to psychotic. No one on the lay staff presumes to be able to give therapy by himself to psychotic patients. They are referred to the proper professional people. One psychotic patient, however, is being seen jointly by a

counselor and a psychiatrist. The psychiatrist feels that the type of care provided by "Reflections" aids the individual in re-establishing contact with society. The patient had been under intensive, long-term psychiatric treatment in a hospital and the doctor felt that he had progressed to the point that he could be released if he were under the care of a group like ours. Only time will tell if this experiment works, but it is a credit to one of our counselors that he quickly established a warm relationship with a person who desperately needed help.

The majority of problems the counselors deal with are those frequently experienced by normal people who need help in situations of stress. Many patients who were contemplating suicide used "Reflections" in its early period, however. They were, of course, experiencing other problems. Although we have no way of knowing whether they would have actually taken that drastic step, we do know that none of those who visited "Reflections" committed suicide. One person actually attempted suicide, but failed. He now appears to have worked through this problem; he has not made another attempt. Each person threatening suicide who called or visited was treated as if he actually would carry out the threat.

People with a wide variety of problems have come to "Reflections," much like they come to chaplains and psychiatrists. In "Reflections," the counselor is a lay person who has received a minimum, yet basic, amount of training, but who has a maximum amount of concern for other people. Our counselors care, they take time to listen, and they follow through.

"REFLECTIONS"—THE PLACE

On an Army post it is often difficult to find a suitable building that meets all the necessary criteria for a program such as we envisioned. Any building is better than none, but we felt that an effective program depended on obtaining the right building in the right place.

We used the following criteria in searching for a facility:

1. It must be reasonably close to the population or activity centers, but isolated enough to permit personnel to come and go without attracting undue attention.
2. It must be constructed in such a manner as to permit alteration to fit the needs of the program.

After two weeks of surveying the various empty buildings of the Edgewood area, a facility was found that met these requirements. It was located on a side street, approximately mid-way between the two main troop billet areas. Funding for its renova-

tion was secured from the Alcohol and Drug Control Office, Aberdeen Proving Ground, and work started soon thereafter.

Redesigning the building was accomplished mainly by volunteers. It now contains a large reception room or lounge which can also be used for group meetings. It has a small office, a kitchen and a dining area, as well as a storage room on one side of the hallway. On the other side is a "Talk Down" or "Bad Trip" room with chairs and bed, a television or counseling room, a music room completely lined with acoustical tile, a "Coffee House" room and another small group or counseling room.

Careful attention to the decoration and wall colors of each room produced a calm and restful environment. One of the most interesting decorations is the lounge carpet. A counselor suggested covering the floor with carpet samples easily obtained free from a local carpet outlet. The result is a colorful floor covering that seldom fails to cause comment from visitors. The carpet actually aided the lay counselors in identifying the problem of one patient. The patient, an obsessive person with an identity crisis, continually remarked that the rug bothered him. Because of his obsessiveness, he had difficulty in tolerating the multi-colored and rather haphazard lines of the rug. As he progressed, however, he soon "accepted" the carpet—an indication that he could also begin to accept himself and other people, no matter how imperfect they might be. Our careful selection of the building and its location began to pay off.

"REFLECTIONS"—THE PROBLEMS

Few problems have been encountered since the inception of the program. We were surprised that the program did not face more growing pains than it did. The two mentioned below may provide other people with insight into the problems that may be encountered if a program like ours is developed at other installations.

The first problem was one of simple credibility. People with problems had difficulty believing that a place really existed which they could visit confidentially to receive help. The concept of a place staffed by lay people interested in helping them was rather difficult to accept. Initially we went through a period in which persons would drop by just to investigate the program and the building. Although it was obvious that they had problems they wanted to share, they would not do so. We had "bites," but few were really "hooked." Military persons, especially those with drug and alcohol problems, had difficulty accepting the idea that this was not another arm of the commander ready to convict them once they revealed their problems. They seemed to feel intuitively that either the Criminal Investigation Division (CID) had the

place under constant surveillance or the volunteers themselves were "NARCS" (persons hired by the CID to spy). Although we immediately made special efforts to create a comfortable, home-like atmosphere where people could trust each other, it took time to convince them that we were serious, that we were trustworthy and that we were only interested in helping them on a confidential basis.

At first the credibility problem kept "Reflections" from being fully utilized. This problem caused another one—sagging morale. When the counselors completed the training course, they were eager to begin working. Although we frequently cautioned them not to expect too much, they were overly optimistic about the reception they would get. They seemingly expected the place to be filled each evening. When this did not happen, their morale fell. After a couple of months of experiencing a minimal response, it became increasingly difficult to schedule enough counselors to man "Reflections." A few dropped out of the program altogether. Although disappointed, the majority, however, remained. The present successful "Reflections" owes its existence to those counselors who continued to work faithfully through this difficult period of growth.

An additional and potentially serious problem inherent in the lay volunteer program came from the supervisors of the volunteers who gave up production hours. The problem was reduced once the counselors were trained, but during the training period the individuals were absent from their work for an extended period of time. In spite of the fact that the commander gave his approval and even directed that a person be absent from his place of duty, supervisors were reluctant to release them. In two cases, supervisors encouraged withdrawal from the program on the part of persons who had already completed several weeks of training. We could understand their position, since they had work that had to be done—production quotas to reach and deadlines to meet. Loss of personnel to a program that is of questionable value to them personally and which jeopardizes their work production is not going to produce enthusiastic support. Overcoming this problem required both coordination and understanding on our part. The majority of the supervisors, however, were farsighted enough to permit their personnel to participate in the program. As we will indicate in the following section, they have benefited from the program.

"REFLECTIONS"—THE PROFITS

If "Reflections" had not benefited both the command and the community, the excellent command support we enjoyed would

have ended. The initial problem of credibility disappeared as people began to utilize our program. Word-of-mouth communication soon spread, informing people that "Reflections" really was a place where people could go to receive help on a confidential basis. At first our counselors saw only three or four patients per month. Now counselors have enough steady work that occasionally standby counselors must be called to handle an overload. The program is working and morale is rising.

The counselors have experienced the satisfaction of knowing that they are able to help people in need. The training they have received and the opportunity to use it has led to personal growth for the counselors—who now number 25. Even in the initial stages when "Reflections" was not being used by many people, the on-duty counselors had an opportunity to share their own problems and experiences with each other. Our feeling that counselors with personal problems could be helped by the program has now been vindicated. Although their involvement in the program took many duty and non-duty hours, we began to receive reports that they were producing more where they worked.

In addition, our counselors were called upon to counsel their co-workers during duty hours. When their involvement in "Reflections" became known, co-workers with personal problems sought their help and counsel during coffee breaks and other free time.

Now that our supervisors have seen tangible evidence that our program can benefit them personally, we have heard very few, if any, recent objections to the amount of duty time they spend with us. We feel that future training sessions for lay counselors will receive better support from supervisors.

CONCLUSION

"Reflections" has been and is a rewarding and beneficial program. To see our personnel grow and mature as a result of our training and to observe their reactions when they have successfully helped another person with problems has been rewarding to us personally, as well as to them.

We feel that our philosophy of utilizing trained lay counselors to serve the community needs as a whole, rather than to focus narrowly on drug and alcohol problems, is right for this installation. Although patients did use "Reflections" for help in overcoming drug and alcohol problems, the majority of problems were of another nature. Lay counselors were able to handle the various personal problems which patients had in a surprising and satisfying manner. If they were faced with problems they had diffi-

culty in managing, we were always available to provide them with the necessary guidance.

Providing professional consultation to the lay counselors is a vital part of our program. It provides a continual training service to the counselors, and insures that each patient receives the best in counseling service. A program such as "Reflections" should not be operated without the professional guidance of a psychiatrist, a chaplain, a psychologist or a social worker.

Another vital ingredient in a successful program is command support. Colonel John K. Stoner, Jr., the commander of Edgewood Arsenal, believed in what we were doing and always provided us with the necessary resources. He often visited "Reflections" and expressed interest in what we were doing. Without his support "Reflections" could never have become a viable program.

"Reflections" is and has been providing a service to our people. "People Helping People" is our motto. If in this impersonal, fast-changing, machine-oriented society, any service is desperately needed, it is people being concerned with each other. "Reflections" has provided that service at Edgewood Arsenal.

ONE CHAPLAIN AND RACE RELATIONS—A CENTURY AGO

Chaplain (MAJ) Charles D. Bass

The problem of race relations is a major concern for today's military chaplain. It is doubtful, however, that any chaplain currently on active duty will contribute as much in this vital area as did Chaplain John Eaton, Jr. What he did for several racial groups a hundred years ago is still having effects today. The purpose of this article is to enshrine his memory; his spirit and example must become ours.

A military chaplain's involvement in race relations today is different from what it was in the last century. Today's chaplain performs a preventive and curative ministry aimed at improving relationships between racial groups in the military community. Although Chaplain Eaton did not function primarily in this way, his aggressive ministry on behalf of minority racial groups nevertheless filled important needs in his own generation and demonstrated personal attitudes that were far in advance of his time.

Eaton's public life spanned almost a half century, during which time he served in many roles, such as newspaper editor and the United States Commissioner of Education. The most significant time of his life, however, was the four and a half years he served as a Union chaplain during the Civil War. So important was that period to Eaton personally that, when he wrote his biography near the end of his long life, he devoted more than two thirds of the volume to the period of the Civil War. That book, entitled, *Grant, Lincoln, and the Freedmen, Reminiscences of the Civil War*,¹ is a personal record of those days when, as General Grant's "Superintendent of Freedmen," John Eaton led in the momentous task of caring for and organizing the ex-slaves in Tennessee, Mississippi, Louisiana, and Arkansas.

PREPARING FOR THE UNKNOWN

Eaton's preparation for this task took a circuitous route. He was born on December 5, 1829, to a prosperous farming couple

¹ John Eaton and Ethel Osgood Mason, *Grant, Lincoln, and the Freedmen, Reminiscences of the Civil War* (New York: Negro University Press, 1969) Reprint.

Chaplain Bass has recently been assigned as Depot Chaplain at the Miesau Army Ammunition Depot in Germany. He wrote this article as an Advanced Course student at the US Army Chaplain School.

in Sutton, New Hampshire. John's position as the oldest of nine children offered early experience in responsible leadership and hard work. His schooling was sporadic. It was only through his mother's encouragement and his own determination that he pursued an education in those early days. Eventually, they convinced his father to enroll him in Thetford Academy in Vermont, after which John entered Dartmouth College.²

In the beginning it seemed that Eaton was destined to become a teacher. Graduating from Dartmouth in 1854, he accepted a position in Cleveland, Ohio, as principal of an elementary school. He progressed rapidly in his early vocation. Within two years he was called to Toledo where he served three successful years as superintendent of city schools.³

By 1859, however, Eaton had decided that the field of education was not his chosen profession. He resigned his position to enter Andover Theological Seminary in preparation for the ministry. Whether this decision was because of his dissatisfaction with school supervision or because the ministry was a prior goal is uncertain.⁴ What appears to be vacillation regarding his choice of a career stands in contrast to his otherwise resolute nature.

By the time he was graduated from Andover the Civil War was underway. In 1861 he joined the 27th Ohio Volunteer Infantry as a chaplain. For one year, Eaton faithfully followed his troops across Missouri and Tennessee and zealously ministered to their spiritual needs. He became known as an outstanding combat chaplain. He was under fire at New Madrid and in the battles of Shiloh and Corinth. Twice he was taken captive by the enemy and, while detained, seized the opportunity of preaching to Confederate soldiers.⁵

TREADING WHERE NO MAN TROD

While bivouacking at a remote campsite in southwestern Tennessee, Eaton was handed a totally unexpected order from Major General Ulysses S. Grant:

HEADQUARTERS 13th ARMY CORPS
DEPARTMENT OF THE TENNESSEE
LA GRANGE, TENN., November 11, 1862

SPECIAL ORDERS,

No. 15

Chaplain Eaton, of the Twenty-seventh Ohio Infantry Vol-

² *Ibid.*, pp. i-xi.

³ *Ibid.*, p. xii.

⁴ Glenn Smith in "John Eaton, Educator (1829-1906)," *School and Society* (February, 1969), p. 109, writes, "Finding school supervision unsatisfying, Eaton decided to enter the ministry . . ." On the other hand, the *Dictionary of American Biography* (1946, V, 608) describes the ministry as an "earlier purpose."

⁵ Eaton and Mason, *op. cit.*, pp. xiii-xvi.

unteers, is hereby appointed to take charge of the contrabands that come into camp in the vicinity of the post, organizing them into suitable companies for working, see that they are properly cared for, and set them to work picking, ginning and baling all cotton now out and ungathered in field.

Suitable guards will be detailed by commanding officers nearest where the parties are at work, to protect them from molestation.

For further instruction the officer in charge of these labors will call at this headquarters.

by order of Maj. Gen. U. S. Grant
(Signed) Jno. A. Rawlins,
Lieut. Col. and A. A. Gen'l.⁶

This order began the first organized assistance for the bewildered Mississippi Valley Negroes who had been freed by the Union Army. For Chaplain Eaton it was the beginning of a relationship with a future President who would one day place Eaton in a position of national significance.

Although he objected at first to being "removed" from the chaplain's role, Eaton tackled his new responsibilities with characteristic energy and managerial ability. Without delay he established the first refugee village in the abandoned residences of Grand Junction, Tennessee. At first terrible conditions prevailed; before they began to improve, people were dying in Grand Junction at the rate of six a day. Gradually, Chaplain Eaton's masterful leadership began to impose order upon the chaos. Families were reunited. Households were set up. Wedding ceremonies were conducted involving scores of couples. (Slave owners had intentionally discouraged legal marriages.) On and on went the process of establishing social order for the people of this tragically deprived race.⁷

Grand Junction was the first of many such camps to be established by Eaton throughout the Mississippi River Valley over the following three years. As the "General Superintendent of Freedmen,"⁸ he carefully set up a military organization of hand-picked men to supervise the various camps. It is interesting to note that he credits various fellow chaplains who worked under him as being among his best workers. "It should be stated at once that the chaplains formed an honorable exception to those who were out of sympathy with the Negro work," he wrote, "and

⁶ *Ibid*, p. 5.

⁷ *Ibid*, p. 19.

⁸ Letter, John Eaton to A. S. Mitchell, November 25, 1864, U.S. Army Chaplain School Museum, Eaton Letter File. Eaton signed the letter, "Col Gen'l Supt Freedmen."

many of my most valuable assistants were drawn from their ranks.”⁹ Thus the spirited work of today’s Army chaplaincy on behalf of minority groups has strong and healthy antecedents dating back over one hundred years.

According to the national census of 1860, there were 770,000 blacks in the four-state area of Eaton’s operation (Tennessee, Mississippi, Arkansas, and Louisiana). While it has been estimated that all of them were affected in one way or another by his work, the following statistics indicate the sphere of his specific influence: 113,650 freedmen were cared for from mid-1863 to mid-1864; 41,150 of these were in military service for the Union Army; 62,300 others were entirely self-supporting; 12,200 were on government subsistence.¹⁰

Being Superintendent of Freedmen was a dangerous and unpopular assignment for Chaplain Eaton. Foremost was the danger posed by the regular Confederate Army. “The Confederates had threatened not to treat as prisoners of war any captured colored soldiers or their officers,” he wrote. “I was one of these officers.”¹¹ Similarly, Confederate guerrillas and sympathizers provided a continual threat. One afternoon in Vicksburg, Eaton discovered a man’s body on the sidewalk and had reason to believe that the unfortunate victim had been mistaken for himself. On another occasion Eaton’s horse, borrowed by a sergeant, fell victim to a shot from an apparently unskilled assassin. Even the majority of Union soldiers disdained his services on behalf of blacks.¹² Yet, despite his personal sacrifice of safety and prestige, not one word of regret can be found in his writings.

If Chaplain John Eaton played such a strategic role in directing the affairs of post-slavery blacks, the question must be asked whether he was perhaps responsible for some of the injustices perpetuated in the South during the Reconstruction Era. Was he partially responsible for the unfortunate trends in race relations that have plagued us for the past one hundred years? As a trend setter, what share of the blame falls on him for the wrong trends?

To answer these questions one must recognize the uniqueness of Chaplain John Eaton among the many reformers in the Reconstruction. His intentions and attitudes differed considerably from the majority of reformers; he raised cautious complaints

⁹ Eaton and Mason, *op. cit.*, p. 28.

¹⁰ *Ibid.*, pp. 124, 125, 134.

¹¹ *Ibid.*, p. 174.

¹² *Ibid.*, p. 27.

over the selfishness and shallow paternalism of others. His biographer issued a significant warning when she wrote:

It would be sad if we as a Nation, in our abhorrence of the injustice, cruelty, and greed from which the reconstructing Southern States were made to suffer, were to forget the patient, just, and selfless efforts of individual men who yet, officially, were part of the system that sometimes oppressed.¹³

Eaton held a highly optimistic view of the worth and potential of the ex-slave. In his thinking he always attempted to accord the Negro, both individually and collectively, the highest dignities of personhood. In all his dealings he scrupulously avoided the suspicion of self-aggrandizement. "We were making a difficult experiment in the interests of humanity," he wrote, "and it was essential that we should acquit ourselves creditably in the eyes of those who watched and criticized our efforts."¹⁴ While being kind toward the Negro, he was also firm and expectant. The following quotation demonstrates that little blame for creating or encouraging a welfare society could be laid at his door:

To make the Negro a consciously self-supporting unit in the society in which he found himself, and start him on the way to self-respecting citizenship, that was the beginning and end of all of our efforts. . . . We did all in our power to show him how his industry contributed directly to his own comfort. . . . He received his first conceptions of the privileges and obligations which his new-found freedom incurred. All were vigorously encouraged to work, and the number of those dependent upon the bounty of the government was reduced as far as possible. As many as could, retained their places in families and shops and in every form of industry which had previously engaged them. . . . Families were established by themselves. Every man took care of his own wife and children. . . . The inviolability of contracts was vigorously enforced.¹⁵

Eaton's organization was a model of efficiency and equity, but unfortunately much of what he started was never completed. At first, his military unit offered the only organized assistance given to black people. Even civilian charitable enterprizes that began to descend from the North placed themselves under his control. During the War, however, competitive organizations such as the Treasury Department (which assumed management of abandoned plantations) began to erode his control and dilute his programs. Sadly, much that he had begun was discarded after he left the valley in 1865.

¹³ *Ibid.*, p. xxxiii.

¹⁴ *Ibid.*, p. 32.

¹⁵ *Ibid.*, p. 34.

A COUNSELOR TO GENERALS AND PRESIDENTS

An estimate of Chaplain Eaton's influence upon race relations cannot be limited to a mere recounting of statistics from his Mississippi Valley program. Though perhaps incalculable, his influence upon some of the greatest men of his generation is significant. During the Civil War, Eaton came into direct contact with three men in particular who were strategic figures in early race relations: General Grant, President Lincoln, and Frederick Douglass.

The admiration was mutual between Ulysses S. Grant and John Eaton. What prompted General Grant to appoint the thirty-two year old chaplain to the important post of Superintendent of Freedmen may never be known, but that fact in itself be-speaks the high reputation that he had already gained. Eight months after the appointment, Grant wrote a letter to President Lincoln, saying:

Mr. Eaton's labors in his undertaking have been unremitting and skillful, and I fear in many instances tiring. That he has been of very great service to the blacks in having them provided for when otherwise they would have been neglected, and to the Government in finding employment for the negro, whereby he might earn what he was receiving, the accompanying report will show, and many hundreds of visitors and officers and soldiers near the different corps can bear witness to.¹⁶

The report to which General Grant referred was the first comprehensive record of their work with Negroes that Eaton had compiled. Grant thought it so important that he commissioned Eaton to hand carry it to the President. Thus in the summer of 1864 Eaton journeyed northward to Washington and personally called on Abraham Lincoln at the White House. The visits of Eaton on this and on two later occasions and his responsible reporting of their dialogue provided author Carl Sandburg with important primary source material for his multi-volume biography of Lincoln.¹⁷ Sandburg wrote:

Something about Eaton won Lincoln's trust. It may have taken root when in their first interview Lincoln questioned him about what he had seen of Grant, of the Vicksburg campaign, of the Negroes: "How far did they understand the changes that were coming to them, and what were they able to do for themselves?"¹⁸

In July, 1864, when Chaplain Eaton was making his way to Washington for his second visit with the Great Emancipator,

¹⁶ *Ibid.*, p. 65.

¹⁷ Carl Sandburg, *Abraham Lincoln* (New York: Harcourt, Brace and World, Inc., 1939), III, p. 519. Sandburg speaks of "the responsible John Eaton."

¹⁸ *Ibid.*, II, 290.

he stopped in Toledo and chanced to hear an oration by Frederick Douglass. Interest today is being revived in this notable Negro spokesman, whom Eaton described as "the leading representative of that race"¹⁹ and whom history records as "one of the most effective orators whom the Negro race has produced in America."²⁰ After the speech, the bold chaplain sought out Douglass and engaged him in conversation. Later, while conversing with Lincoln in Washington, Eaton skillfully directed the conversation toward the subject of Douglass and elicited from the President an invitation for a visit by Douglass. Consequently, while Eaton was still in Washington that summer, Frederick Douglass journeyed to Washington, ostensibly to deliver a speech, and made the prearranged visit with President Lincoln. Immediately after Douglass returned to the house where he was staying in Washington, John Eaton called on him and found him pacing the floor. Mr. Douglass said, "I have just come from President Lincoln. He treated me like a man; he did not let me feel for a moment that there was any difference in the color of our skins. The President is a most remarkable man. I am satisfied now that he is doing all that circumstances will permit him to do."²¹

THE EVOLUTION OF A GREAT EDUCATOR

Since John Eaton began his career as a teacher, it is not surprising that, when he began to organize the ex-slaves, his first concern should be for their education. "Though not at first an abolitionist," wrote Glenn Smith, "he soon became a staunch defender of Negro rights and an advocate of the view that an ex-slave wanted only educational opportunity to become a first-class citizen."²²

Immediately after assuming the work on behalf of the freedmen in 1862, Eaton began establishing schools for them. Incredibly, three years later he was able to report the establishment of 51 schools with 105 teachers and 7360 pupils.²³

The significance of Eaton's schools rests on the fact that there were absolutely no schools for slaves prior to his arrival in the valley. A current publication on Negro educational history lends esteem to Eaton's efforts:

When in 1862 General Ulysses Grant appointed one of his chaplains, Reverend John Eaton, "to superintend the colored people" throughout the area of his command, the chaplain straightway

¹⁹ Eaton and Mason, *op. cit.*, p. 174.

²⁰ "Frederick Douglass," *Encyclopaedia Britannica*, 1965, VII, 611.

²¹ Eaton and Mason, *op. cit.*, p. 175.

²² "John Eaton, Educator, (1829-1906)" *School and Society*, February, 1969, p. 109.

²³ Eaton and Mason, *op. cit.*, p. 204.

turned to the job of building a school system for those placed in his care. His system became the largest and most effective in the military district of the South.²⁴

Leaving the valley in 1865, John Eaton carried with him both his old interest in education and his new interest in race relations. Early that year the Army transferred him to Washington, D. C., where he became one of the Assistant Superintendents of the newly created "Freedmen's Bureau." "Eaton's successful organization was an important precedent" for that federal bureau.²⁵ Formerly a counselor to generals, Eaton himself was breveted Brigadier-General of Volunteers on March 13th, 1865, through the recommendation of General Grant "for valuable services during the war."²⁶ With the termination of the war, Chaplain Eaton resigned from the Freedmen's Bureau and was mustered out of the Army in December, 1865.

Eaton's failure to return to the ministry on leaving the Army is another example of his career vacillation. Indeed, after the Civil War he never again served in the role of minister. Instead, during the next five years he was employed variously as a Memphis newspaper editor, the Tennessee State Superintendent of Schools, and minor bureaucrat in the Military Academy at West Point.

When Grant assumed the Presidency, however, he remembered Eaton's years of faithful service and promoted him to the important position of United States Commissioner of Education. In this position, which he held from 1870 until 1886, John Eaton skyrocketed into national and indeed international prominence. At last he found his permanent niche in life and settled down to achieve personal fulfillment and lasting contributions to the educational life of the nation. A modern educator has asserted:

And the person who more than any other made the Office of Education an effective force and gave it early direction was John Eaton, Jr. . . . He was a radical who chose to work within existing institutions for a more humane and democratic social order. In an age characterized by public graft and private scheming, he managed to hold office and exercise political power without trading humanitarian goals for personal economic gain. His commitment bespoke character and his accomplishments educational statesmanship.²⁷

²⁴ Henry A. Bullock, *A History of Negro Education in the South* (New York: Praeger Publishers, 1970) p. 23.

²⁵ "Eaton," *American Biography*, p. 608. See also "Eaton John," *Encyclopedia Americana*, 1967, IX: "His work provided a model for the Freedmen's Bureau"; and "Eaton, John," *Who Was Who in America, 1897-1942* (Chicago: The A. N. Marquis Company, 1942): "Furnished example for Freedmen's Bureau."

²⁶ Eaton, *Grant, Lincoln, and Freedmen*, p. xxvi. "Brevet" means "higher rank without higher pay" (*Webster's*, 1965).

²⁷ Smith, *op. cit.*, p. 112.

FORGOTTEN GREATNESS

Perhaps the recognition due John Eaton, Jr., has never been given. While there has been some revival of interest in the writings of this man, little attention has been directed to his life story. Among the recent studies of his effect on education in the 19th century is a manuscript prepared under the Research Grant Program of the American Federation of Teachers, AFL-CIO, entitled "John Eaton, Educator." The author was correct in stating, "He was one of the half-dozen most significant American educators of the 19th century, but his name rarely appears in histories of education."²⁸

Black people today, in their new racial self-awareness, are just beginning to study his writings for what they might reveal about their own history during the Civil War. In 1969, for example, Eaton's autobiography was reprinted by the Negro Universities Press.²⁹ In response to my question, "With what degree of respect do the Negro people hold Eaton today?" Alice Lupien of this company wrote, "I cannot tell you about the attitude of black people today toward Eaton; I doubt that he is known at all except to specialists."³⁰

The explanation for this dearth of acclaim can ultimately be traced to only one thing: Eaton's own extraordinary humility. Ethel Osgood Mason wrote:

The difficulty of preparing even a brief biographical sketch has been seriously complicated by the lack of personal memoranda, and by General Eaton's own ineradicable unwillingness to talk about himself. . . . He was far more eager to serve than he was ready to record his services, and hence his full contribution can have been truly known only to a few of his contemporaries.³¹

Perhaps the lesson to be learned today is that there is no end to the good one can do in the chaplaincy if he doesn't care who gets the credit.

John Eaton's main beneficiary was the Negro race. "Though he admitted this represented only a 'rudimentary' beginning," wrote Glenn Smith, "he regarded his efforts in behalf of Negro education as one of the most important activities of his career."³² His interests and contributions, however, were not limited to Negroes. During his years as Commissioner of Education, Eaton also became involved in the welfare of American Indians, Eskimos, Chinese, Japanese, and South Americans.³³ In 1884, for in-

²⁸ *Ibid.*, p. 108.

²⁹ Eaton and Mason, *op. cit.*

³⁰ Letter from Alice Lupien, Greenwood Publishers, Westport, Connecticut, January 12, 1973.

³¹ Eaton and Mason, *op. cit.*, p. xxxiii.

³² *Op. cit.*, p. 109.

³³ *Ibid.*, pp. 110, 111.

stance, he was charged with the responsibility of organizing a school system in Alaska. Even after his retirement, and despite a paralytic condition, he journeyed to Puerto Rico in 1899 and established there the first democratic system of public education.

Eaton died February 9, 1906, and was buried in Arlington National Cemetery.

The hallmark of the life of John Eaton was his genuine interest in other races. The origin of this interest as well as the greatest contribution he made to race relations was while he was serving as an Army chaplain. While naturally endowed with intelligence and leadership ability, he consistently lived by a two-fold philosophy of service and humility. The former philosophy made him a great man; the later, unfortunately, made him obscure.

THE WOMEN'S LIBERATION MOVEMENT: A CONSTRUCTIVE APPRAISAL

Alma L. Hoogland

In recent years US Army chaplains have made admirable progress toward the goal of improving their ministries to individuals and groups under their care. A perusal of workshops held, films distributed, articles written, and books recommended indicates that considerable attention is being focused on the alcoholic, the drug addict, the terminally ill, the bereaved, minorities and the like—in order that chaplains might serve them more effectively. Much knowledge based on solid research and documented experience has been brought to bear in these and other areas which once could only be handled intuitively or instinctively. This is all to the good, though of course it must be remembered that no program can be better or more effective than the chaplain involved in it. Nothing can replace the dedicated, concerned chaplain who truly wants to help and who is willing to acquire the knowledge and expertise necessary to do so most successfully.

Despite the plethora of programs and materials available in so many aspects of ministry, however, one area—ministry to women—has been almost entirely overlooked, except insofar as it might incidentally or peripherally be touched upon by other programs—e.g., marriage counseling or alcoholism counseling. (The broadness of the term *women* is obvious and perhaps seems almost unworkable for developing a basis for an effective ministry, but certainly it is no broader a term than *race relations*, an area which chaplains readily accept.) My purpose in this article is to define and clarify at least partially some issues involved in the women's liberation movement and what is required for a successful and continuing ministry to women, the underlying hypothesis being that the renewed emphasis in the Army chaplaincy on ministering to families cannot really be successful unless chaplains understand this movement and the impact it is having on family life. And just as chaplains can more effectively minister to blacks as persons by understanding the black

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liberation movement, so too can they more effectively minister to women as persons by understanding the women's liberation movement.

SOCIETAL CHANGES

Why should chaplains concern themselves with a ministry to women? The military is, after all, a male-oriented society (probably more so than any other institution); wives are admired primarily as adjuncts to men, and to the extent that they enhance the "career" of the male or otherwise further the goals of the service. And the nature of the military establishment seems to imply that chaplains' concern should be geared toward soldiers, and only peripherally toward "dependents." It is therefore tempting for chaplains to assume that their present contacts with women—wives, daughters, friends, parishioners—are sufficient for knowing and understanding all that is necessary in this regard. But the increasing resentment on the part of many wives, especially younger ones, of the treatment they receive and the role they are expected to play within the military system seems to indicate that the issue of women's liberation ought to be of more pressing concern to the military than it now is. We must not forget that the military is part of the larger society—and as such cannot avoid being influenced by that society. The changes occurring in American society today regarding women are truly revolutionary; they will not go away simply because we close our eyes and wish.

Already these changes have made inroads on military traditions—and chaplains, of all people, should know not only what is going on, but why and how. There are now female chaplains' assistants, and the Navy has recently sworn in its first female chaplain. These are but two examples of a trend that will undoubtedly continue and grow. Women are now being heard; and, a point of even more significance, they are being heard willingly by growing numbers of men who, by virtue of their influential positions within the power structures of society, are able to change the status quo in favor of equality. Any chaplain worth his salt recognizes the necessity of "keeping current"—that is, of knowing about and understanding various trends and new ideas that may relate to his ministry. The women's movement is definitely one such trend. As the attitudes and ideas fostered by it become more and more a part of the prevailing atmosphere of American society, they will inevitably and increasingly have effects upon the military community—wives and daughters as well as husbands and sons.

It has often been noted in women's lib circles that few wom-

en have been brought up in a way which equips them psychologically for independence. Girl children are given to understand early on that their brightest future lies in being unassertive, dependent, passive, submissive, admiring (of the male), coy, and above all, non-intellectual—traits collectively known as “femininity.” Consequently many women feel (and are) inadequate in a competitive (read: “male”) situation. An additional and related handicap of upbringing is revealed in the charge that most women fear, and even avoid, success—which indicates no more than that they are programmed for failure. Such an analysis is largely correct—but however true it may be at the present time, it cannot remain so forever. Today’s girls are growing up feisty. They question, they compete, and they prevail. And today’s boys are beginning to see this as normal. (In my town, girls recently took 1st and 2nd places in the local soap box derby. Ten years ago, girls would not even have considered entering such an exclusively male domain. This has also been true of such things as Little League and many other activities.) Seemingly, a new woman and therefore a new kind of marriage and family are in the making, whether or not we welcome the idea.

Through the media and through experience, many American women are far more familiar with and more sympathetic toward at least some aspects of the women’s movement than their husbands realize. Today’s women are changing—in their conception of themselves and their expectations concerning the society of which they are a part. They are asking questions and demanding answers as never before, and all of this has led to the emergence, however embryonic, of a new kind of woman. Can today’s chaplains have any influence on the direction and shaping of that new woman and the resultant new kind of family unit within the military? That will depend to a large extent upon their empathy, sensitivity, and *knowledge*. If today’s children, as well as the parents who nurture them, can be influenced positively toward religious and moral values, tomorrow’s families, whatever form they take, will be the better for it.

THE BASIC ISSUE

Most chaplains have worked at one time or another with women identified in some specific capacity or activity, such as various women of the chapel groups, altar guilds, choirs, and religious education. In addition, they have working relationships with nurses, WACs, Red Cross workers and volunteers for numerous organizations. But such contacts are clearly fragmentary and deal primarily with a *function* or *service* rather than with an individual as such, and it is not this type of situation *by itself*

to which I refer when I speak about a ministry to women. My concern is with the much larger concept of women *as persons*, as individuals having personalities and needs, with lives going beyond that which their roles (as wives, mothers, nurses, clerks, teachers, or whatever) may imply. To be most effective in this ministry, chaplains need to know the primary causes behind the women's movement, as well as its main goals and its influence on women and society.

Anyone who is alive and conscious in the US today is at least aware of the women's liberation movement. But one's reaction to it is another matter altogether and may range all the way from wholehearted acceptance to intolerant amusement, scorn or outspoken rage. Many persons, both men and women, regard women's lib as a threat—and indeed it is, for those who value above all else the security of the status quo. Few people are indifferent. But few people are well informed about the larger aims of the movement and know it only in its most radical or disreputable forms. It is useless and stupid to rage against bra-burning and sleeping around as if they were the essence of the women's liberation movement—both of these being largely symbolic expressions of freedom on the part of some adherents and in no way representing the whole of the movement. (As a matter of fact, sexual promiscuity is regarded by many in women's lib as being incompatible with their true welfare and ultimate freedom.) Obviously, then, the bizarre and extreme are not to be regarded as the essential. In order to discover the *main thrust* of the movement as a whole (apart from its internal quarrels as to methods), it might be helpful to consider some of the factors that have given it its impetus in recent years. Let it be recognized immediately that "liberated women" are not a new phenomenon; they have existed in small numbers throughout the ages despite the strictures imposed by societies subject to the anatomical and physiological givens. Stated in another way, there have always been extraordinarily gifted women who, because of their superior talents, were not to be kept down by their male-dominated societies. Clearly, such women have been rare exceptions—for every Deborah, Elizabeth I, George Eliot, Margaret Mead or Shirley Chisholm (who has stated publicly that she has experienced more discrimination as a woman than as a black), there have been millions of other more ordinary women yielding submissively to their less spectacular fates—staying home, having babies, and caring for and rearing their families, often very well. I have no desire or intention to discount the monumental contributions such women have thus made to society and to the world; I merely want to point out that for these

women there was little or no choice. This was, quite simply, the way things had to be in order for civilization to survive and prosper. Anatomy, for them, was indeed destiny. Within the present century, however, a drastic change has occurred, marked especially by the general acceptance of birth control (all forms), increased longevity, the threat posed by the population explosion, and the development and widespread use of the many labor-saving devices available to housewives and mothers. To my mind, the central thrust of the women's movement today is to get American society into line with the new reality which was brought into being by those important developments. Women need no longer be held in thrall by their own bodies nor by their households; therefore, and especially in light of the population and ecology crises, society should not endeavor to reinforce by law and custom the very situation which has been made obsolete by modern science and technology. Women want societal structures, customs and laws to allow them a real choice—without attempting to push them into any particular niche. No doubt many women will still choose marriage, motherhood, and the management of a household as the primary concerns of their lives; that choice, however, should be freely made rather than socially coerced. That, briefly, is the real issue of the women's liberation movement—choice, not chance—(to borrow a slogan); and all of the incidents, lawsuits, Supreme Court decisions, constitutional amendments, and the like are but skirmishes (very important ones) in the larger battle to make possible that choice.

PSYCHOLOGICAL BONDAGE

Many of the legal battles primarily against job, pay and other kinds of discrimination, which have been of great importance to the women's movement, have been fought and won in the courts and legislatures of the land, though of course much remains to be done in terms of implementing and enforcing the changes. But with the legal barriers largely broken down, the movement is turning more of its attention toward the task of eliminating yet another and more insidious obstacle standing in the way of that all-important goal, free choice. Although for the first time in history women can be biologically free—and are even legally free to a great degree—they are certainly not psychologically free. Their minds are in chains, often without their knowledge, because of factors which might most aptly be described as "brainwashing." A great amount of time and energy is now being expended in something called "consciousness-raising"—that is, helping women become aware of this situation so that they can change it. Space does not permit me to probe

this area extensively here (though volumes have been written on the subject—see especially Betty Friedan's *The Feminine Mystique*); but let me mention just a few of the ways in which our society "brainwashes" women to fit a certain role:

1. *Magazine and TV commercials.* Most of the women depicted are stereotyped as Helen Housewife or Sally Sex-Object. (This is slowly changing, though there is still a preponderance of such drivel.)

2. *Textbooks and children's books.* Boys are almost always the movers and shakers, doing the really big, exciting things. Girls are the cheering squad, who obligingly and adoringly bring on the milk and cookies for their heroes' replenishment after they (the boys) have accomplished the glorious task of slaying the dragon. (This too is slowly changing.)

3. *Toys.* These are often classified according to sex. We purchase models, building kits, and chemistry sets for boys; dolls, toy kitchen equipment, and sewing items for girls. Why? Because the sexes are *predestined* to like only certain toys?

4. *Future goals.* When asked what they're going to be when they grow up, boys name a career—doctor, fireman, policeman, or the like. Little girls characteristically say "a mommy." Girls also tend to think in terms of being nurses rather than doctors, hygienists rather than dentists, secretaries rather than executives, teachers rather than administrators. Why? Because girls are encouraged to see themselves in the role of "helper" rather than boss. They are conditioned not to be dominant.

5. *Stereotyped traits.* Traits considered desirable virtues in men are not really admired in women—e.g., aggressiveness, persistence, independence. Traits seen as particularly female are often avoided by men—tenderness, sensitivity, gentleness, emotion and the like. (When is the last time you saw a grown man cry? He probably has ulcers instead.)

Given such psychological handicaps, which I have collectively designated as "brainwashing," women obviously will not attain real equality for quite some time. But certainly an end to the sexual class system is now in sight and long overdue, and it will be to the overwhelming benefit of *both* men and women. Plainly, men are also being brainwashed and stereotyped by our culture; a primary and oft-repeated tenet of the women's liberation movement is that it would also liberate men.

THE BIBLICAL PERSPECTIVE

The progressive chaplain will want to search the Scriptures for light on the place of women in society. In so doing, I think

he will discover that the Biblical perspective on women supports many of the emphases of the women's liberation movement. Unfortunately, too many clergymen are still backing a lost cause under the mistaken impression that the status quo (in fact, it isn't even the status quo any more) is the Biblically sanctioned position and are thus losing today's generation. No chaplain should be caught in this trap, nor need he be. It is not a matter of standing on so-called Biblical "principle," for when he looks at Scripture he recognizes that Scriptural *interpretation* has been socially and historically conditioned to some extent, just as Scripture itself was socially and historically conditioned. This by no means denies that Scripture is God's Word—it merely acknowledges that God spoke (and speaks) within the context of history and within a given social milieu.

Because of failure to recognize and deal with this fact, some clergymen share with the more radical women's libbers the mistaken idea that St. Paul (and therefore, by extension, Christianity) teaches the putting-down and subservience of women, even to the point of misogyny. Indeed, such statements of Paul as the following do seem to support this point of view:

Ephesians 5:22. "Wives, be subject to your husbands. . . ."

I Corinthians 11:3. ". . . the head of a woman is her husband. . . ."

I Corinthians 11:9. "Neither was man created for woman, but woman for man."

Unless we are willing to acknowledge that such texts are to be seen in their historical and social context rather than as normative for all time, we are in serious trouble with our biblical interpretation; for how are we to respond to the following texts?"

I Corinthians 14:34-35. "The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church."

I Corinthians 11:5. ". . . but any woman who prays or prophesies with her head unveiled dishonors her head. . . ."

I Corinthians 11:13-15. ". . . is it proper for a woman to pray to God with her head uncovered? Does not nature itself teach you that for a man to wear long hair is degrading to him, but if a woman has long hair, it is her pride? For her hair is given to her for a covering."

I Timothy 2: 9, 11, 12. ". . . women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire. . . . Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent."

If such texts as these were to be seen as applicable for today, only the Amish would be living right; furthermore, we would be faced with a serious shortage of Sunday School teachers.

A bit of humility regarding one's own exegesis and interpretation of Scripture is always in order, along with a willingness to consider the *whole* of Scripture and its *intent* when looking at any *part* of it. It is helpful to remember that all of us, had we lived in an earlier day, might have argued on the basis of Scripture that the earth was created in six 24-hour days, that it is flat, and that it lies at the center of the universe. We might also have upheld, on the same basis, the divine right of kings and the moral justification for slavery. What Christians, and especially Christian women, are now beginning to see is that such narrow and mistaken exegesis and interpretation have also supported the idea that women are, by divine decree, the lesser sex and forever subject to men. Any temptation to place women in a subordinate role to men, however, overlooks Genesis 1:26-28, which states that both male and female were created in the image of God, (a creative, working God) and that the cultural mandate was given to *both*:

And God blessed *them* and God said unto *them*, "Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth."

God's command to care for the earth was not limited to men. The emphasis from the beginning, *in Paradise*, was on equality and cooperation in a mutual enterprise: joint responsibility for family life and joint responsibility for caring for His world. He did not assign a division of labor based on sex.

Faulty or hasty exegesis coupled with ignorance of the women's liberation movement can lead to disastrous counseling, to say nothing of appalling and alienating sermons. Too many Mother's Day sermons explicitly or implicitly make childless or unmarried women into third class citizens (after men and mothers) in the Kingdom of God. Certainly marriage and motherhood are honorable and blessed states, but they are not the *only* avenues through which a woman can find identity and fulfillment.

Perhaps the most persuasive evidence for understanding women's liberation from a Christian perspective should be found in Jesus' treatment of women. Always he regarded each one of them as an important and worthwhile individual, to be respected and loved for her own sake. So many sermons to that effect have been

preached that it is pointless to discuss each case. We find one of the most telling situations, however, in his treatment of Mary and Martha of Bethany in that familiar tale of sisterly annoyance. If ever there was a chance to silence women forever by putting them in their place as serving maids, this was it. But instead Jesus commended Mary's intellectual curiosity and eagerness to learn from him, saying, in effect, that Mary's choice was a better one than Martha's.

The most significant event of Christ's life, around which all of Scripture pivots, was Easter—the great Day of Liberation. Although women were prominent during Jesus' final days, most notably at his crucifixion, it is especially interesting to reflect on the fact that on the Day of Resurrection Jesus appeared first to a woman—Mary Magdalene. It was she who then bore the awesome responsibility of telling the disciples about the resurrection. Certainly these are not honors which would have been bestowed lightly, and definitely not to someone considered inferior. I cannot help feeling that Jesus has something to tell us through that fact; it is unfortunate that the Church has taken almost 1900 years to recognize its implications.

Some problems can arise when analogies, metaphors and similes are used in Scripture to illustrate spiritual truths. When Jesus said, "I am the vine, ye are the branches," (John 15) he was illustrating an important relationship between himself and believers. To force the metaphor further than its obvious intention leads to the ridiculous; the illustration is not intended as advice to vine-dressers, for example. Similarly, anyone with an ounce of sense realizes that Jesus, in telling the Parable of the Sower, had no intention of condemning farmers to sow their seeds broadcast until the end of time. He was merely making effective use of something which was familiar in order to teach something unfamiliar.

Perhaps you think it incredibly naive of me to raise this point or even to suggest that there are individuals who carry exegesis to such absurd lengths. Yet most of us have witnessed that sort of thing on more than one occasion in regard to the marriage relationship, when Paul's description of the husband as head of the wife just as Christ is head of the Church is used as justification for the subjection of women. (Ephesians 5:22ff) But what is Paul's point? Read on, and he says it all in v. 32: "I speak concerning Christ and the Church." He uses a human situation familiar to all in his day to make clear what Christ's relationship to his Church is like. (I hardly need to point out that it is most definitely not depicted as a tyrannical one.) The intention of the analogy seems to be plain enough, and no con-

clusions about today's marriages need be extracted from it. It is important to remember that St. Paul also wrote Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Jesus Christ." True, this was an ideal which had not even begun to be fulfilled on earth in Paul's day, when these distinctions were indeed very important. Paul's purpose was not to be a revolutionary but to preach the Gospel, which would have a revolutionary impact upon humankind. It is a great tragedy when a liberating faith becomes twisted and deformed in the hands of some who unwittingly or intentionally preach bondage and oppression, whether of women, minorities, the poor, the sick, the old or the uneducated.

SOME CONSTRUCTIVE SUGGESTIONS

Thus far my purpose has been to present a broad picture of the women's movement and why it should be of interest to chaplains as it relates to their ministry. It remains only for me to present some ideas and suggestions which might be useful to them for expanding their awareness in this area. Other ideas will naturally be forthcoming from the individual chaplain himself as consciousness of this ministry and sensitivity to its implications increases. Possibly the single most helpful and important thing which each chaplain should do is to examine women's lib *objectively*, entirely divorced from his own self-interest (almost impossible to do); and then to look at it again *subjectively*, in the light of his male self-interest. He should ask himself honestly whether and why women's lib is a threat to him. Since some aspects of it are threatening for many people, including women as well as men, there is no need for him to become defensive about his real feelings should they be largely negative; for it is at this point that the real and effective work begins—with honesty and openmindedness. He will want to know what is going on in the realm of women's lib—its literature, its representatives, its rhetoric. He will be open to what is worthwhile and just in the movement, recognizing its virtues but also its areas of conflict with the genuine ethical standards of his religious faith. Some of the concerns brought to the fore by the more radical thinkers in women's lib are morally reprehensible to many people—abortion, for example. But it is important to keep those things in perspective and to recognize that the women's movement is not cut from whole cloth; there are numerous disagreements even within the ranks.

I mentioned earlier that empathy, sensitivity, and knowledge are required for successful ministry to women. It is difficult to advise on how to attain empathy and sensitivity; those traits

are largely the fruits of experience and imagination. But knowledge is a more tangible commodity, at least in its objectified form; and, therefore, it is easier to make suggestions in that area. (It should also be noted that empathy and sensitivity are enhanced by knowledge.) Since one of the best sources of knowledge seems to be the written word, I would like to suggest some informative literature on the subject. This list is far from exhaustive, nor are the books listed necessarily guaranteed to please—some of them will probably prove infuriating to a few. Like many polemicists, some of these authors overstate their cases to make their points.

On the Subjection of Women. John Stuart Mill. An 1869 essay by the brilliant English philosopher. Now reprinted by Fawcett paperbacks, 1971. An interesting and thoughtful early work.

A Vindication of the Rights of Women, with Strictures on Political and Moral Subjects. Mary Wollstonecraft, Norton, 1967, reprint. Predates Mill by 77 years. Angry but quite good.

The Feminine Mystique. Betty Friedan, Norton, 1963.

Women and the Law: the Unfinished Revolution. University of New Mexico Press, 1969.

The Second Sex. Simone de Beauvoir, Knopf, 1953.

The Female Eunuch. Germaine Greer, McGraw-Hill, 1971. Very readable. Even funny sometimes.

Choice and Challenge for the American Woman. Gladys E. Harbeson, Schenkman, 1967.

Man's World, Woman's Place; A Study in Social Mythology. Elizabeth Janeway, Morrow, 1971.

Sexual Politics. Kate Millett, Doubleday, 1970. A Ph.D. thesis, and pretty heavy stuff.

Sisterhood is Powerful; An Anthology of Writings from the Women's Liberation Movement, Robin Morgan, Random House, 1970.

The Dialectic of Sex. Shulamith Firestone, Morrow, 1970. Radical.

American Women; A Story of Social Change. Robert E. Riegel, Fairleigh Dickinson University Press, 1970.

It would also be eye-opening for the chaplain to read an issue of *MS* magazine occasionally.

In addition to the above-mentioned suggestions, let me propose that an effort be made by the policy-making branches within the Army chaplaincy to develop a program geared toward a better understanding of today's women. This might take the form of films, literature, and workshops similar to those which the

chaplaincy conducts in the areas of race relations, alcoholism, drug abuse, religious education, and the like. To my knowledge there has never been a workshop on women and their problems, aspirations and roles as these relate to the chaplain's ministry. Such a program needs to be initiated, if the chaplaincy hopes to serve effectively the entire military community—"dependents" as well as sponsors; it would reinforce the healthy emphasis now being placed by the chaplaincy on family life in the military. It goes without saying that women should have some part in the formulation of such a program—there has been more than enough of men talking about women and on their behalf. Women speak very well for themselves. In addition, since so many chaplains' wives are deeply involved in their husbands' work, perhaps the pages of this journal could be opened to them from time to time. It might prove enormously beneficial for all of us.

THE USE OF TRANSACTIONAL ANALYSIS IN THE INTERPRETATION OF THE TAYLOR-JOHNSON TEMPERAMENT ANALYSIS

Chaplain (MAJ) Edward E. Flower, Jr.

One of the major problems facing chaplains is how to counsel large numbers of persons adequately, yet not neglecting other pastoral duties. Whether the counseling involves persons in crisis or noncrisis situations, the chaplain must be able quickly to note underlying attitudes which are causing problems or undermining personal development. He must also be able to translate both his knowledge of counseling theory and his understanding of individual clients into language and concepts which clients can easily grasp and use to help themselves. (This, of course, presupposes that chaplains are not chained to the "non-directive" approach to counseling—an approach which of necessity severely limits the numbers of persons they can counsel and the advice they will give.)

The purpose of this article is to discuss two counseling tools, namely, the Taylor-Johnson Temperament Analysis (T-JTA) and Transactional Analysis (TA), which chaplains can use to solve the problem. My thesis is that the simple language of TA ("I'm OK—You're OK," for example) can be used to interpret to people the diagnosis which the chaplain makes using the T-JTA and the total counseling situation.

The use of the T-JTA has been recognized by counselors to be an effective professional tool. Originally designed for use in marriage counseling, it has proven to be valuable in premarital counseling, AWOL identification and prevention counseling, counseling of drug abusers and suicide-prone persons, rehabilitative counseling and leadership development counseling. Its ability to measure ego strength and to pinpoint nine different temperament traits tends to make its usage universal. The problem of the T-JTA, as I see it, is that its psychoanalytic language, though easily understood by counselors, is often not understood by clients. Many chaplains, of course, are being instructed in its uses through various short courses available to them. Some younger chaplains have received training in its use at the seminary level.

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Virtually all chaplains have been exposed to Transactional Analysis through the popular writings of Eric Berne¹ and Thomas Harris,² as well as through various TA workshops. In addition, each chaplain has recently received Arnold Kambly's pamphlet, *The ABC's of PAC*³ in the resource packet (And Sow Forth) sent to chaplains by the US Army Chaplain Board. Transactional Analysis is becoming a popular counseling method among chaplains because of its concise structure and simple language. The core of this language centers around the three ego states of Parent, Adult and Child—the three sources of human behavior in each individual.

Although a complete system of interpretation of the T-JTA using TA has not been developed, most patterns or syndromes on the T-JTA are easily translated into TA terms. Some tentative conclusions are therefore possible in the use of the terms *Parent*, *Adult* and *Child* as defined in TA and the four TA perspectives or life positions of "I'm OK—You're OK," "I'm OK—You're Not OK," "I'm Not OK—You're OK" and "I'm Not OK—You're Not OK." The discussion of these conclusions presupposes a working knowledge of both TA and the T-JTA on the part of the reader. No attempt is made here to outline fully the theory or application of either. Furthermore, some of the syndromes or trait patterns discussed below are not included in the *T-JTA Manual*.⁴ These are defined briefly as they appear. For a detailed discussion of the other syndromes, refer to the *Manual*.

THE ATTITUDE SCALE

The Attitude Scale on the T-JTA is a good indicator of the basic self-concept of the client. With very little checking it becomes clear whether the client's position is "OK" or "Not OK." For example, a score of 8–10 on the Attitude Scale might indicate an "I'm OK—You're Not OK" position if it really represents too much ego strength. If, on the other hand, the client is blocking and is unable consciously to face his feelings about himself, this would indicate a "Not OK" position. This defensive pattern is most frequently seen among younger officers who feel threatened by their position. A rare variation of this would occur if the person also exhibited a Hostile-Dominant pattern or similar pattern on his profile. (Once, again "OK and Not OK" terminology is obviously easier for the client to understand, es-

¹ *Transactional Analysis in Psychotherapy* (New York: Grove Press, 1961) *Games People Play* (New York: Grove Press, 1964) and *What Do You Say After You Say Hello?* (New York: Grove Press, 1972).

² *I'm OK—You're OK* (New York: Harper and Row, 1969).

³ Ann Arbor, Michigan: The University Center, 1971.

⁴ Los Angeles: Psychological Publications, Inc., 1968.

pecially the young enlisted person, than the complicated terminology of psychoanalysis. Remember that the chaplain is a pastor, not a psychiatrist.)

If the client scores 1-3 on the Attitude Scale he doubtless occupies one of the two "Not OK" positions.⁵ The counselor need only determine which of these two positions the client holds. He can narrow this down by examination of the T-JTA profile itself. For example, a Hypodynamic or Withdrawal syndrome would possibly indicate an "I'm Not OK—You're Not OK" position. This would especially be true if it is accompanied by anxiety approaching panic. The same position might be indicated by an Inhibited syndrome.

Unfortunately, scores in the 1-3 range occur with alarming frequency among younger enlisted men. Indicators such as the AWOL syndrome are almost invariably accompanied by a low Attitude Scale score. For example, in the recent group testing of forty-four men from an infantry company, out of thirteen AWOL syndromes only two individuals scored as low as the low normal range on the Attitude Scale. The rest were below it—in the 1-3 range.

Ego strength in the normal range on the Attitude Scale (4-7) would require further examination to determine the client's position, but the same principles apply. In this range the counselor can rule out the "I'm Not OK—You're Not OK" position.

THE TRAIT PATTERNS OR SYNDROMES

The T-JTA profile itself can frequently be interpreted in TA terms. An Anxiety syndrome, for example, might indicate a Child-contaminated Adult in which Adult transactions are not pure but are affected by the Child. A Withdrawal or Hypodynamic syndrome might indicate a Child-contaminated Adult, or in its extreme, a blocked Child. These two syndromes combined could also confirm an "I'm Not OK—You're Not OK" position of futility. It appears, however, that this combination of syndromes is usually situational. It seems to occur initially in a relatively mild crisis such as the threat of an Article 15. The danger is that such individuals tend to reinforce the crisis by their behavior, since they are incapable of objectively coping with the threat. If leaders are made aware of this tendency in some of their men, the problem can frequently be forestalled.

A Hostile-Dominant syndrome or a Judgmental syndrome would indicate a Parent-contaminated Adult or a blocked Parent. The Judgmental syndrome is characteristic of a person who exter-

⁵ "I'm Not OK—You're OK" or "I'm Not OK—You're Not OK."

nalizes blame because he is incapable of seeing problems within himself. It would appear on the T-JTA profile as high scores in Dominance, Hostility and Self-Discipline, accompanied by a low score in Sympathy. It would also tend to confirm an "I'm OK—You're Not OK" position. This pattern is occasionally seen among older NCOs. Because of it, they are poor leaders. They experience difficulty adjusting to the modern Army and seem to be incapable of grasping the significance of trait patterns in their men.

A Traumatic "V," seen on the profile as high scores in Social-Active and Sympathy, accompanied by a low score in Expressive-Responsive, exposes some painful Child tapes. This particular pattern is usually the result of a severe and sudden loss of emotional investment. An example would be the death of the client's mother during his early childhood. The loss could effectively block his ability to risk investing his love in someone else. Thus in TA the client would need permission to turn off those tapes. This pattern also emerges in marriage counseling. It usually involves the classic pattern mentioned here. The husband, for example, may have lost his mother at a tender age. As a result, though he deeply loves his wife, he is afraid to express these feelings even to himself. This, of course, makes the wife feel insecure in turn. The solution rests in his accepting permission to stop listening to those painful Child tapes in order to risk loving his wife.

An Inner Conflict "V" would also reveal painful Child tapes. This pattern would appear on the T-JTA profile as high scores in Subjective and Hostile accompanied by a low score in Dominance. It is characterized by much ambivalence. The client reacts emotionally to almost everything and tends to be overly sensitive to criticism. In extreme cases he might exhibit the symptoms of paranoia.

The appearance of a Used Car Salesman syndrome should immediately put the counselor on guard to watch for angular or duplex transactions. For example, the client would appear to initiate a transaction from Adult to Adult when, in fact, he would be attempting to hook the other person's Child. This pattern appears on the T-JTA profile as high scores in Active-Social, Subjective, Dominant and Hostile, accompanied by a low score in Sympathy and Self-Discipline. The pattern usually reveals a selfish, self-centered person who is able to project himself as warm and open. This same profile pattern might be seen in the person who enjoys many sexual conquests.

The Counselor's syndrome could indicate a person who charac-

teristically is in nurturing, protective Parent. It is revealed on the T-JTA profile as high scores in Active-Social, Expressive-Responsive and Sympathy, accompanied by a low score in Hostility. Fortunately this pattern is evident in many chaplains.

TRADING STAMPS

Certain profile patterns or syndromes can be explained to the client in terms of psychological "Trading Stamps" as discussed in TA. For example, the Inhibited pattern usually involves the client's collecting Red (anger) Stamps until he can trade them in on a blow-up or a three-day pout. This mechanism can be clearly seen on the T-JTA profile in the low Expressive-Responsive score of a person incapable of identifying and ventilating feelings of anger as they occur. The resultant increase in the Hostility score is evidence of the stamps saved. This particular example of Trading Stamps is used here because it is the one most commonly encountered in the military setting. If the individual already has an Inhibited pattern, the military system usually reinforces it, because in the military there are few socially acceptable outlets for ventilating feelings of anger and frustration. Instead it offers Red Stamps.

Another clinical example of stamp collecting occurred in a man with a Hostile-Dominant pattern on his T-JTA profile. His history revealed that at the age of five he was abandoned by his mother. This trauma gradually developed into an "I'm OK—You're Not OK" position because, after all, if your own mother can't be trusted, who can you trust?⁶ Thus began a life of collecting Brown (bad feeling) Stamps to reinforce his position that others were "Not OK." For example, on his eleventh birthday his stepmother baked him a surprise birthday cake. Before he saw the cake, however, he requested lemon pie, his favorite, instead. His stepmother, eager to please, hid the cake and baked a pie. The next day he was overheard complaining to a friend that everyone in his family got a birthday cake but him. He had neatly counterfeited the Gold Stamps (good feeling) offered him into the Brown Stamps he wanted.

TRANSACTIONS AND THE T-JTA

The client's profile, particularly in marriage counseling, provides the counselor with telling clues as to the types of transactions likely to occur in the relationship. For example, a husband with a Hostile-Dominant syndrome married to a submissive, tolerant wife (the type he would likely pick) would prob-

⁶The trauma probably began with an "I'm Not OK—You're OK" position, which was too painful to live with.

ably have characteristic transactions from his Parent to her Child and from her Child to his Parent. This type of relationship could be maintained indefinitely without conflict as long as no other factors entered in. One couple's marriage was relatively stable in this pattern until the pattern was broken by a crisis. The couple appeared as described above on T-JTA criss-cross testing. The first counseling session quickly confirmed that indeed most of their transactions followed the same Parent-Child pattern. The husband even used sex as a means of reward or punishment. However, the pattern was broken when the husband became fearful over the RIF. At this point one might expect the wife to continue to support his Parent role with her assurances that he could take care of things. Instead she reversed roles and assured him that if he were RIF'd she would take over the breadwinning for the family. This, of course, was too much for his Parent ego state and the marriage was suddenly in jeopardy. The situation was resolved when he was able to bring his Adult into control and rid himself of the Parent contamination.

One pattern frequently seen, especially among younger couples, is a Subjective-Impulsive pattern in both persons. The pattern indicates that much of their reaction to external stimuli (such as buying a new car or color TV that they can't afford) is on the feeling rather than the cognitive level. They are usually quick to grasp the problem when they see that most of their transactions in every area of life occur between Child and Child. Their problems usually include indebtedness, failure of either to accept the husband's military responsibilities and an inability to establish long range goals. An analysis of the transactions (TA) which they are involved in will help them to assume a stable and wholesome "I'm OK—You're Not OK" position.

CONCLUSION

This article has been offered for the purpose of suggesting to chaplains a simple and practical method of using two readily available counseling tools in combination. It is by no means a complete treatise or a final word. In the past, counseling training has been steeped in great principles and theories. It is now beginning to emphasize the "how to" aspects which are so vitally needed. Both of the tools which I have been discussing are time saving, down to earth, and effective, which should be enough to recommend them to any busy chaplain.

Because TA views man socially in terms of his connections with others, it works best in groups. The individual client can soon become part of a nurturing society, so that perhaps four

times as many persons can be helped.⁷ What is needed on each post are chaplains who are familiar with the simple concepts of TA and at least one chaplain who has had enough specialized training in it to be certified.

Chaplains, having been reared in the biblical tradition, define man not as an isolated entity cut off from God and man but as a being created in God's image—one who has been created to have fellowship with God and man. As chaplains we see on a daily basis in countless counseling situations how that fellowship has been and is still being broken. In our total ministries we proclaim how that fellowship can be restored so that man can truly be man as God intended him to be.

The life of the community is determined to a great extent by the wholeness of the people in the community and the "transactions" which occur—both in vertical and horizontal directions. The result of the use of Transactional Analysis *by chaplains* might be called Community Restored, or, if you prefer, Communion Restored. That, after all, is what the chaplaincy is all about.

⁷ Cf., for example, the Preface to the Harris book, *op. cit.*, and Eric Berne, *Group Treatment* (New York: Grove Press, 1966).

GUIDELINES IN PASTORAL COUNSELING FOR MILITARY CHAPLAINS

CAPT R. Fenton Wicker, Jr., CHC, USN

Introduction: As a chaplain student in Pastoral Counseling at Oakland Naval Hospital, I was exposed to some of the best minds in the field of counseling and psychiatry available in the San Francisco area. During that year I kept a notebook of the more practical suggestions and hints given by my supervisory psychiatrists, visiting specialists, and fellow residents. Afterwards, as I began to practice what I had learned, I used these guidelines and experienced their worth. These have been presented to three classes of Navy chaplains who shared my feelings of their value. I have edited as carefully as possible the best of the guidelines which I received during my residency and present them for your use and reference.

I

1. *Mental Status Exam:* When a client comes into your office for an interview, always do a mental status examination on him. This is not for medical purposes but is to alert you to possible problems. You want to know for yourself such things as the client's alertness and the changes that occur, if any, as the period progresses. Ask yourself whether he speaks rapidly or slowly and whether he rambles or can focus on a topic. Does he seem depressed, angry, hostile, tearful? All of these will help you determine how to begin work. The mental status exam will alert you to the necessity of dealing with a drug problem or an emotional upset, so that you are not caught short when the client erupts because you have ignored his emotional feelings.

2. *History Taking:* History taking is a vital part of counseling. Always do a thorough job. Have you ever watched a good doctor in action? He will adroitly question his patient over and over again or lead him through the story of the symptoms until he has enough information on hand to make a diagnosis. As a counselor, you too have to diagnose your client's problem. For prac-

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tical purposes, you must have the full story in order to avoid premature or unwise action. Occasionally a chaplain may go to a commander on behalf of a person in trouble. During the interview, however, the commander finds out that this person has withheld vital information from the chaplain, making a fool of him. Had he done a thorough job of history taking, this would not have happened. Make sure that you know what is happening now, what has happened in the past, and what you think is going to happen in the future with this person. If gaps appear in the story, go over it again until those gaps stand out for both of you, then fill them in. If the story appears too pat or too perfect, retrace your steps. By knowing as much about your client as possible from the very beginning, when it appears that you will have to deal with third parties, you will best be able to help him.

3. *Behavior Patterns*: When your client is in trouble, especially when he is in conflict with the military institution, look for patterns in his behavior. If his present problem fits the pattern of his past activities, it is useless to attempt any kind of one-time assistance or try to problem-solve. If the problem does not fit the person's script, look for the conditions that brought about the incident. This can be a hint of problems in the future or it can indicate an acute stress reaction that may never happen again. You must be able to make a valid judgment on whether the person will continue to duplicate this behavior or whether this is a one-time situation. Your problem is two-fold: first, if you intercede with the Command for this man, you had better know and be able to demonstrate your familiarity with his past patterns of behavior. Mere feelings that "he won't do it again" aren't enough. And second, if you reinforce previously learned patterns of behavior by rewarding or allowing him to skate through the situation, you are building yourself a monster. Always check on the patterns of behavior exhibited by your client, since that is the only way you can estimate the future.

4. *Work Planning*: When someone comes to you with a major problem requiring several sessions of counseling, you must plan your work. Don't sit back waiting to see what will happen next. Learn what dynamic constellations show up first and begin to work with the most important one. You may change your goals in the course of subsequent interviews, but at least you are working toward a goal rather than floundering around in the ego states. You should always have some treatment plan in mind for the second interview. Then, when or if some more important constellation shows up or is uncovered, don't hesitate to shift ground. If you persist in first impressions, you may be treating a screen

memory or a test pattern, instead of a real problem. Planning brings about efficiency in counseling and reduces wasted time. Your time may be free to the client but it isn't free to you. Plan your work for every interview.

II

There are some distinct types of persons whom you will meet that require identification. I will mention personality patterns, types of personality, and hints for work with these problems.

5. *Personality Disorders*: Personality disorders such as passive aggressive personality, passive dependent personality, and the like, cause little anxiety or distress to the individual but they severely irritate his associates and seniors. It behooves the chaplain to learn all he can about such forms of personality disorder so that he can understand situations that seemingly have no basis for action. Many times, retaliation by an NCO against a man may well be provoked, while the man steadfastly and sincerely maintains that he did nothing and cannot understand why everyone is down on him. This person will come across to you initially as a sincere, eager person who has someone against him for no good reason. Continued interviews will produce counter-transference of the irritated, angry-with-the-client-but-never-quite-sure-why type. At that point, look for the personality disorder problems and the passive activity that accompanies much of this behavior. Always hold suspect the statement, "Everyone picks on me and I don't do a thing to them." He may not know why, but he does provoke the reactions by his personality patterns.

6. *The Borderline Psychotic*: There is a difference between the severe character disorder and the borderline psychotic. The severe character disorder is to be identified and then taken care of if possible. The borderline state should be referred to a psychiatrist, if practicable. Otherwise, you must know what you are treating. The demarcation line between the two states derives from a set of ego defenses. They are 1) denial, 2) rationalization, 3) projection, 4) suppression, and 5) displacement. When you examine these defenses you can tell which of the two you have on your hands. The character disorder is more stable and gives the appearance of being able to handle his defenses. The borderline state is more brittle and can decompensate on you. There is a real difference in "feel" between the two. Both are having problems, but the character disorder can go on indefinitely, while the borderline state can get much worse. Watch carefully for signs of brittleness, instability, the feeling that if you pushed the person, he would go off the deep end. That is your borderline

psychotic. Be careful when you begin to feel this way; it is a frightening time for a counselor when a client decompensates in the office. As reassurance, if this does happen to you, remember that the client was already sick. You may have mishandled the situation, but you didn't create the illness.

7. *Impotency*: Many severely depressed men become impotent as a part of their depression. The answer of the body to the general feelings of worthlessness and despondency allow the man to become impotent sexually. When this happens, a new focus for the depression is established and the anxiety of the man refocuses on the impotency. The tendency of the client then is to go out and test this impotency again and again, naturally failing again and again. This begins and completes a vicious circle. Every time he fails at intercourse, his depression deepens. He seeks intercourse again to ease the depression, fails again, and continues to go deeper into the depression.

As a pastoral counselor, you may never have the opportunity to work with such a person. You need to know the treatment of choice, however, if you are faced with it. Not all persons with such a serious problem go to the psychiatrist. Many will show up in your office. Your course of action runs like this: The counselor should forbid intercourse during the period of deep depression and thus break up the self-defeating cycle. When you as a counselor take responsibility for the action, the forbidding of intercourse, the client is relieved of the necessity of testing his impotency. You are sharing ego strength with the client, who relies on the counselor's judgment and authority until his depression lifts enough to make him think that he can handle his own affairs. After some confidence building, he will report to you at some session with a smirk that you were wrong, he can have intercourse. This is one of the best signs available of the lifting of a deep depression. This type of case is a relative rarity for pastoral counselors, I repeat. Mark it as therapy in extremis for those situations where a psychiatrist would be doing the work, but other circumstances prevailed and you have the responsibility.

8. *Depressed Obsessive-Compulsive*: A depressed, obsessive-compulsive person will come to you telling his story over and over again. After a time, you begin to think that you are hearing an LP of his troubles. When a story sounds too rehearsed, you should recognize that this is a rumination and that new thinking is necessary to break the cycle and interrupt the process. Literally make the client talk about something else. Lead him into new channels of discussion and interest. Treatment consists of this interruption of the rumination process. When this

is done, the man can usually handle his own problems. (You will often see such a person in service schools).

9. *Oral Behavior Levels*: It is very important to learn all you can of the oral level of behavior and what it means to your client. A good illustration of this is the person who plays the role of a small child relating to you as the father or the adult in the counseling situation. Clues to such a situation are statements such as, "You know what's wrong, just help me," "How wonderful it must be to know so much," and "You chaplains are such great guys." The client tries to make the counselor omnipotent; the chaplain should be aware of this, since his tendency will be to go ahead and assume that mantle of omnipotence. Instead, wait out the play. This form of behavior will usually disappear when no results are forthcoming. If it doesn't disappear, however, interpret the situation. Ask why the client is asking the chaplain to do his work for him. Sometimes, oral behavior is silence. The person sits there waiting for the word from Olympus. Sitting in the office, however, will usually arouse enough anxiety to bring on some form of verbal activity. Oral behavior, then, is dependent, clinging, passive behavior which accentuates the feelings of power and authority in the counselor. It will usually disappear on its own, unless the counselor encourages or accepts it.

10. *Homesickness*: A chaplain sees many cases of homesickness. The usual response is pep talk and some reassurance. Instead of this, regard homesickness as an exhibition of oedipal attachments. Explore this facet and you will usually find out what is causing the homesickness and which parent it is. Then you have something to work with and some positive action can be developed. A good discussion of the parent involved will offer relief to the client and obviate the need of pep talks and reassurances.

11. *Pushy, Demanding Behavior*: Many persons will come to see a chaplain and begin a consistent pattern of pushy, attention-demanding behavior. These persons might be termed obnoxious and appear to need nothing more than a firm telling off, but such action, if taken, will merely affirm the client's worst fears—that he is indeed unlovable and must be rejected. This behavior should instead project one or more of several messages to the chaplain, depending upon the needs of the client. The person may be demanding pure rejection by regressing into infantile behavior. He may be seeking punishment for his unworthiness, creating a feeling in the counselor to throw him out, to be hostile, even to feel the desire to physically attack him. Such response, overt or

subvert, plays into the person's syndrome and heightens the behavior. The goal here is to exhibit a mature acceptance of the person while rejecting the behavior. Accept the person and make him aware of your acceptance. Make it clear, however, that acceptance of him as a person does not mean acceptance of his behavior.

III

In the course of therapy, the counselor will find several problems or situations requiring his attention. Some hints for these are as follows.

12. Problem-Solving: The tendency of almost any chaplain is to solve the problem for the client and take care of the situation. This confirms the image of the chaplain as a "good guy" who wants to help. The first indication you will have of this is when you suddenly realize that you are mentally forming solutions for your client before he has even finished telling you what the conflict is. In nearly every case, the presenting problem is only one indication of a more serious problem beneath. It is like an iceberg—only a small portion of the real trouble shows. So forget trying to problem-solve. It may well be true that a simple solution is all that is required in many cases. Make sure of this, however, before you conclude the interview and send him on his way. While the person talks, probe around and into the problem. Look behind it. Find out why this particular problem came up. This may keep you from going to the Commander or First Sergeant to find out why he is not giving your poor client a pass. If you get the real background beforehand, you avoid embarrassment on your part and you give the man involved some real help, namely, insight into why he has the problem in the first place. Otherwise, the man will continue to appear before you with slightly different versions of the original presenting complaint. You simply cannot be a trouble-shooter, problem-solver, and errand boy for clients. Their problem is much too deep for that. Human beings are much too precious to be objectified by problem-solving.

13. Ego Defense Mechanisms: Learn the ego defense mechanisms thoroughly. An understanding of the person depends to a large extent upon an understanding of his ego defenses. You may not have the time, the talent or the opportunity to do a thorough job of therapy; at least do a good job of shoring up the client while you do have him. Know what mechanisms he has working for him so that you can strengthen those which are already there. Rebuilding the destroyed is a long-term job; try, therefore, to find out what is still intact and concentrate on that. In

addition, a person may have a big problem in his interpersonal relationships but be defended well enough to survive. If this is the case, leave the problem alone. If adequate ego defenses have been marshalled, let the situation alone. The goal of pastoral counseling is a functioning client. The long-term goal may be complete cure, but you rarely have time or opportunity for that. Thus, if you are well grounded in ego defense mechanisms, you can work quickly on what is there and avoid spinning your wheels or even doing damage to your client.

14. *Role-Playing*: There are many names for role-playing, but the concept is very important. This is one excellent way to help a person deal with fears. Many clients come to a chaplain stating that they cannot do something. Role-playing the situation helps alleviate the fears and enables the person to complete the task. As an example, a person may be fearful of leaving the service and getting a job. Retirement creates great fear in this respect. You can role-play job interviews to give the person an idea of what is involved. Many fears can be relieved or reduced if the actions threatening the person can be rehearsed with a trusted counselor. It works best in groups but is effective in individual counseling as well. This is apart from Gestalt techniques. It is simple role-playing, not confrontation.

15. *The Hysterical Female*: The chaplain should be thoroughly aware of the seductive qualities of the hysterical female. This can take many forms from outright seductive efforts to posturing and dramatizing. Many a chaplain has been seduced emotionally and finds himself incapable of taking an impartial view of a case. When you have feelings such as these listed below, you are in danger of being seduced:

- a. "What a beast her husband must be!"
- b. "How could anyone treat a lady like that!"
- c. "If he doesn't believe you, *I'll* make him believe it."
- d. You begin to think that *you* could take care of her sexual problems.
- e. Counter-transference becomes sexual arousal.
- f. You begin to believe everything she tells you.

There are many more but you have the idea from these. One method of dealing with this is interpretation. When she exposes too much leg and poses such that her mammary gland development is accentuated, you can comment that she must be uncomfortable sitting in that chair, would she like to shift chairs? Put her in a straight chair where her feet barely touch the floor. If the attempt is blatant, you can comment, "I can appreciate the

fact that you are a very pretty woman, but that has nothing to do with what we are working on here." This is a great time to tape your statement if such is possible. If she gets mad, don't get shook. If she calls you a dirty old man, you are not the first one she has met. Ask if she is seriously interested in therapy or not. (REMEMBER WELL: if your Senior Chaplain is the Old Maid or the Sir Galahad type, avoid hysterical women like the plague and refer them all to him. They won't be helped, but you won't be crucified.)

16. *Non-Verbals*: A client's non-verbal messages may often be of more importance than his verbal ones. Words have different meanings to different persons and can be almost meaningless in some cases. Read the non-verbals very carefully. Ask what kind of message the person is communicating through his or her action and demeanor. Then compare this with the verbal messages that are being given. If they differ, tend to believe the non-verbal messages first. Examples of this are the following:

1) Does the female client appear sexy, seductive, giving you a distinct impression of come-on, while her words would be suited to convent conversation? In this situation, the client is usually protesting about evil, lecherous men and what they always try to do to her, all the while describing her pure thoughts and virginal activity. As she assures you of her purity, her non-verbals are communicating the exact opposite.

2) Does the client tell you what a beast the marital partner is, drawing a picture of such horrible proportion that one wonders how the client still lives, yet describing such with a faint smile or bodily movements of pleasure? If you happen to mention a temporary separation for safety's sake, does her body get tense and negative signals flood the air? Many persons will deliberately provoke attack by the marital partner and then come running to the chaplain to protect them. They will do nothing to help improve a situation and will even directly disobey the counselor in order to provoke another fight. Another presenting characteristic is the wife or husband who sits tensely like a taut wire, telling of the brutality of the marital partner, giving all the appearances of revulsion. When you suggest removal from the scene, the bodily movements relax, a worried look appears, and the person begins to give you the first of many reasons why they have to stay in the situation.

Mrs. A is a slight woman with three children, married to a Navy Petty Officer. She came with continual complaints of beatings, brutal treatment and, at one time, threat of murder by her husband. As an eager but naive chaplain, I arranged for her to

go home to her mother. Three times I tried to get her on the train but each time her husband would find her and bring her back. Finally it dawned! How did the husband find her in a city of 600,000 people? When I asked the husband this question, he told me that each time she had called him and told him where she and the children were waiting for the train. The real message the wife was giving was that she felt loved only when she was being beaten or otherwise harrassed. When the husband understood this, he refused to be drawn into the fight, forcing a more mature behavior from the wife. The non-verbals contained the truth; the verbal messages were false.

3) Does the client state that he must get out of the service, that he can't stand the regimentation, and that the Armed Forces would be his last choice out of a list of one million jobs? At the same time, does he appear very military and neat, enjoy the various ceremonies of the military and display all the actions of one who loves his duty? If so, look elsewhere for the problem.

IV

Here are three practical hints for general use in counseling:

17. *Marital Triads*: Never allow yourself to be placed or maneuvered into the middle of a husband-wife fight. Your presence will make it a triad and each person will attempt to maneuver you into a position of supporting or defending them. Make it crystal clear that you will work with persons who have marital difficulties, but that you will reserve judgment as to fault and that you will not allow yourself to be used as a referee. If necessary, refuse to answer a question or a demand for judgment by stating that the rightness or wrongness of the act is unimportant compared to the fact that the dispute is seriously impairing communication, and that is what must be worked on first.

18. *Drunk Marital Fights*: In some places, the custom used to be that whenever a husband and wife got drunk and began to fight, the chaplain was called in to settle the fray. I was required to go out many times to spend hours mediating, only to find the next morning that I was the only one who remembered the incident. Now I have a rule that only under the most extreme circumstances will I visit a fighting couple who have been drinking. The security force or the police are paid to work in this field and they should be asked to step in if necessary. Either have the man returned to the barracks for the night or place him in protective custody. This is not saying that he is at fault; it is a practical response to an immensely complicated situation. Then require both parties to be at your office early the next morning. In the cold gray light of the morning after, with the external

bruises of the fight and the internal thumping of the hangover, you can do more good than ever before. Your time will not be wasted. You will not have played their game. You will be counseling instead of playing "The Helping Hand." You may need to explain this to your Command the first time you take your stand. I have never found a Command, however, that did not understand completely when the chaplain clearly and concisely described what could be done and what could not be done in situations like these. No Commanding Officer wants to spend two or three hours of his evening in useless endeavor either.

19. *Infectious Morbid Behavior*: In a close community, one in which communication is rapid and effective, morbid behavior tends to be infectious and will multiply in epidemic fashion as long as it is tolerated. One good case of delinquency will "produce" many similar cases rapidly. One teenage marriage in high school will produce a rash of others. One marriage to a local girl will produce a dozen other requests. When you are working with one well publicized (in that community) divorce or fight or other type of deviant behavior in adults or children, be prepared for more. Those persons in the community whose behavior and stability is, at best, shaky will begin acting out when they observe unstable behavior in others around them. Firm, positive action will help cut down on the rapid reproduction of such problems. The action must be appropriate to the persons involved and the area in which they reside. Brief your Command on the epidemiology of delinquent or morbid behavior. (The old superstition of everything happening in threes grew from this principle). In some cases the action taken can involve prompt dissemination of information to the community of the protective actions taken for their relief. Delinquent behavior is slowed when security forces respond promptly and effectively. Complete information can be published concerning incidents, which keep down rumors and reduce tension. Above all, don't let responsible persons sit back and wait, hoping the situation will go away. The counselor must be therapist, sociologist, and community relations expert in such cases. Remember, it takes only one publicized case of abnormal behavior to produce disturbances in many other families or lives.

V

The last section concerns flight from counseling. Many seemingly productive counseling situations are abruptly terminated when the client does not return.

20. *Flight From Counseling*: When a client flees counseling,

there are usually two reasons, one of which is causing the flight. The first is fear of regressive transference wishes and the second is transference frustration. The first will give no advance signals whatever, but the second will have warning flags flying. From these two causes can come "flight into health" or a transference cure. The more usual result, however, is a decision to live with the problem, since the problem is less frightening than the cure. The fear of regressive transference wishes means that the client is so scared of what might come out of his time with you that he acts healthy to avoid treatment. Transference frustration means simply that the person cannot talk or relate to you and wants to talk to someone else. This particularly applies to persons seeing the chaplain as their pastoral counselor. Chaplain shopping may stem from either of these. The answer here is to accept the shopping. Don't fall into the trap of making statements such as, "If he won't see me, he won't see anyone!" If the flight is from fear of regressive transference, then the client *must* flee from you and nothing you can do will help. If it is from transference frustration, let it develop for a very short time and then interpret the frustration. This may well lead into a short discussion of the fact that the person doesn't feel that he can talk to you. If so, use whatever grace supports you and arrange for him to see someone else.

For work in the transference frustration problem, you have one method by which you can attack the problem. You may find in the first interview that the person has seen a number of counselors. You may note a pattern of approaching success and then a drop out or flight from that counselor. At this point, you will know that the transference frustration is a device used by the client to avoid success in the counseling process. When you find this pattern in your client, deal directly with it in the first few hours. Ask the client directly if he is going to drop out as counseling progresses. Label the trend early and predict it to the client. When you have alerted him to the pattern, you have helped your client to stay with you. You will win in about half these cases in that, by being alerted, the client will consciously stay to fight in therapy.

Conclusion: You may be tempted to think of the guidelines presented above as "gospel." Please remember that they are only guidelines—suggestions for action, based on practical experience. Your task is to compare your situation with the guidelines and adapt them for your own purposes. My hope is that by calling some of these ideas to your consideration, you may avoid some of the painful experiences that can occur in pastoral counseling.

As you continue to work in pastoral counseling, may many souls find that balm in Gilead because you took the time to learn what to do and when to do it. Study hard; pray even harder. Those are your keys to success.

THE USE OF IMAGINATION IN PREACHING TODAY

Chaplain (MAJ) Joseph E. Galle

In some churches it seems as though a thick glass partition has been placed between the pulpit and the pew. The preacher may preach and the congregation may appear to listen, but very little gets through. Little is communicated.

In his book *Preaching Today*,¹ D. W. Cleverly Ford points out that among the many barriers to effective communication today, the spirit of the age in which we live is a formidable one for the following reasons:

1. This is an age of instant communication in which the visual image has replaced the aural. Preaching mainly uses aural communication.
2. The spirit of the age is that of questioning, of independent inquiry. Preaching tends to be one-way "communication."
3. The stress in this age falls upon teamwork, not upon "solo" work.
4. People are preoccupied with secular rather than spiritual pursuits.
5. The church finds itself at the margin of society rather than at its center.
6. There exists as never before a flood of words. The sheer volume overwhelms people.

If the barriers are to be broken down, one of the best tools the preacher can utilize is his imagination. To do so he must concentrate on the particulars which make up everyday life and experiences. He must select immediate, specific, empirical materials to use in his sermons, rather than general ones. His people will visualize and respond to "dogs that bark at mailmen" more readily than to "animals which bother people." In today's world his people need to *see and experience* the message while they hear it.

A working imagination will assist the preacher to engage the

¹ London, Epworth Press, 1969, pp. 1-17.

Chaplain Galle has recently been assigned to the US Army Chaplain Board. His previous assignment was at Princeton Theological Seminary, where he received a Master's Degree in Homiletics and Communication Skills.

lives of his people. In his sermon he breaks the bread of life for the children of God. They should feel that they have enjoyed a feast, a banquet—not a TV dinner. The sermon, however, like some hotel banquets, can be flat and tasteless. It is the business of the preacher in his sermon preparation, therefore, to add spice and color and interest. These may come from a variety of sources and places: the newspaper, children, a birthday party, the car that didn't start, an accident, a train ride, airplanes, taxis, the zoo or a movie. In the Army, common places such as the Commissary store and the Post Exchange can be sources of interest. All of these can be used to breathe life into the sermon.

It should be carefully noted that Jesus used flowers, doors, salt, sheep, fig trees, bread, water, wine, farmers, seeds, wheat, weeds, birds, fish, and thunderstorms to teach and preach his truth vividly. In his life he identified bread with stones, he transformed a circle of thorns into a crown, and he displayed a victorious life on a Roman cross of death. His life and his words have endured through the ages.

The question is, how can the chaplain more effectively use his imagination to bring the dry bones of his sermon to life? What can he do to become a more imaginative person, to cultivate his imagination and encourage it to grow? Here are some suggestions:

1. View the world through the eyes of the most imaginative people who have ever lived. Immerse yourself in the Psalms, but also in Wordsworth, Eliot, Longfellow and Frost. For current uses of the imagination, read books by F. B. Speakman and John Killinger. Underline words and phrases to which you respond with excitement. Repeat them aloud.

2. Carry a notebook and carefully jot down personal observations and experiences which happen day by day. Realize that wherever you are—in the city, woods, town or country—you are surrounded by ideas for sermons. You look at a sunset. Unlike so many people, you see God's signature at the base of that masterpiece of coloring in the sky. Whatever you see that grips your heart or engages your mind should be placed in the journal. Over a period of years a treasury of descriptions will have been recorded. Some you will be able to use in your sermons. What is most important, however, is the *growth of imagination* which accompanies the process of observation and writing.

3. Remove all self-imposed limitations and let your mind move freely. Let even the absurdities come to the front; they may not be absurd at all! By *creating mental images*, sermon ideas begin to grow, take shape, and move.

4. Apply specific questions to your text and sermonic ideas. For example: Who would agree with this idea? Who would disagree with it? Who would feel threatened by it? What Bible character would get upset by hearing this text or sermon idea proclaimed? How would various Bible characters react to it: Abraham, Moses, Jezebel, Amos, Jesus, Paul? Or in theology, how would Calvin, Luther, Bonhoeffer, Vatican II, Hamilton, Altizer, Gilkey, James Cone, and others react to it? What questions would each ask? How about Hugh Hefner and Mark Twain? What would Freud or Fromm have to say about it? Would any of these be moved to anger by your decision to preach? Why? Why not?

5. Focus your attention on why the text is there in the first place. What idea, truth, or religious principle would be altered or abandoned if it were *not* there? How would the church, your people, you, others, the world be different if it had not been written? Would the people have missed something grand? Is it unique? (Max Weber, a noted sociologist, used this method, among others, when doing sociology and called it a "thought experiment." One result was his book *The Protestant Ethic and the Spirit of Capitalism*. He "thought away" Protestantism and tried to comprehend the difference its absence would make.)

6. Imagine that a stranger is sitting beside you. Read the text to him. Tell him your idea for the sermon. Imagine his reaction to it. Jot these thoughts down. Now imagine a close friend taking his seat next to you. Read the text aloud to him and check his reactions. Also note the way that you spoke. Did you explain it differently to the stranger? How?

7. Imagine that it is Sunday morning and as you rise to preach you see only women, or old people or handicapped persons in the audience. What must you do now to prepare for such audiences? Imagine that as you stand to preach you see only sergeants. Suppose that you have a chapel full of drug abusers. Visualize black faces looking up to you for the Word of God. What must you include in the sermon to feed all these different people? How can you reach minds and wills, thoughts and feelings with this text?

By following such procedures, new ideas should emerge or fresh insights develop as old ideas are placed together in new patterns.

The preacher who takes both his faith and his culture seriously and who attempts to approach his preaching imaginatively will usually be fresh in the pulpit. Unfortunately, some sermons betray little cultural or social awareness. Charles R. Rice once

stated, "The sermon often suggests a man who reads the Bible or, at least, knows the texts in it, but who does not go to plays, read novels, see movies, or for that matter read the papers, watch television, or live with people on Main Street, and in his own home."²

If we are to confront and engage people today where they live—where they think, worry, lie, cheat, steal, love, dream and work—we ought to speak to them using the concrete images of the world at hand. Sermons which lack imagination are invariably preached in churches with glass partitions—between the pulpit and the pew.

² *Interpretation and Imagination* (Philadelphia: Fortress Press, 1970) pp. 2-3.

BOOK REVIEWS

THE MODERN MILITARY IN AMERICAN SOCIETY

Charles Walton Ackley

Philadelphia: Westminster Press, 1972

This is a sensitive study that is long overdue. It gives both a general and detailed survey of the historical and contemporary philosophies of military power. The author has performed a herculean task in collecting and collating an abundance of resource materials. He lays the foundation for his study in the classics, from the ancient Greeks to our own Founding Fathers. He includes the writings and thoughts of philosophers, theologians, psychologists, social scientists, military strategists and political scientists both ancient and modern. He structures his work in three parts—a discussion of the problem, an analysis of the elements of power and finally definitive and realistic steps towards a solution.

The author presents clearly and concisely the nature of the problem facing both the military and modern society. He reviews the elements of the past, then analyzes the problem of military power in a free society in terms of its distinguishable elements as understood and stressed by modern military writers. He has not simply collected and collated an abundance of resource materials but by his skillful analysis has produced the finest synthesis of classic and modern thought in this area of study that this reviewer has been privileged to read.

This book is an objective approach and serious examination of military power in an effort to define the dimensions of the tensions and ambivalence existing between modern society and military institutions. In it the author presents a positive, well reasoned argument for the necessity in our day of a true partnership between civil society and the military establishment. Among other things he states, "The military needs constant interaction with the civil family of which it is a true member (not an illegitimate son.)"

This reviewer highly recommends this book as "must" reading for the chaplain who would understand the peculiar problem of the community he serves, for the commander who is concerned

about the mission and image of the military in American society and for all who are searching for a better understanding of the problem and place of the Modern Military in our society.

Chaplain (COL) Duncan C. Stewart

VENTURES IN WORSHIP 3

David J. Randolph, Editor
Nashville: Abingdon Press, 1973

This is an exciting collection of liturgical materials and worship services that captures the imagination and stimulates the mind to fresh and creative thoughts about modes of worship. The invocations, calls to worship, affirmations of faith, prayers and orders of worship are contemporary in language, biblical in orientation and inspiring in their interpretation of the Christian Faith. Although their materials are innovative, they have not lost the beauty and strength of the traditions of the past. On the whole, they have built on those traditions, using fresh contemporary language to bring clarity of expression to worship.

Not all of this material is useable in a military chapel or by military chaplains. Each chaplain must approach and use it in his own way. For this reviewer, the greatest benefit derived from this book was the stimulation of his imagination to the unlimited possibilities for new and creative approaches to worship.

The book is divided into eighteen sections covering the various aspects of worship in the church. Section Eighteen on liturgical resources is alone worth the price of the book.

Chaplain (COL) Duncan C. Stewart

EXPERIMENTAL PREACHING

John Killinger, Editor
Nashville: Abingdon Press, 1973

This book is for the chaplain who seeks to blend honesty, creativity, and excitement in his preaching. Dr. Killinger posits that today there are novel as well as fulfilling ways to share the Good News. To support that affirmation, he gathered twenty-one innovative sermons which display various forms: poetry, dia-

logue, drama, pantomime, film, and even the obituary column of a newspaper.

A sermon entitled, "A Zero Died," illustrates the novel and disturbingly effective qualities of many of the sermon selections. The entire sermon is built upon a notice in an obituary column that "Sally Martin is dead." The sermon hauntingly and dramatically points out that Sally Martin was virtually unknown and unappreciated. In our world there are many like her whose obituaries contain only "Thirteen lines, thirty-two spaces per line, sixty-four words over near the Help Wanted ads. Not much recognition for 55 years, just over a word a year. . . . Good Lord! Near the Help Wanted ads!"

Yet novelty is not presented for novelty's sake. Through such kaleidoscopic sermons shine hope, joy, triumph, forgiveness, laughter and love. As Killinger puts it, "Jesus taunts us to come after him, and we are away on a game of Follow the Leader" in these sermons. We follow him over and around the bits and pieces of broken lives and fragmented fellowships.

Yet, the author is aware that experimental preaching must keep the congregation at heart and in mind. Before such a sermon, the preacher should make a tactful effort toward reeducating the people to the new sermonic fare. Perhaps the most significant recommendation found in this book is that our preaching should vibrate with both enthusiasm and joy. After all, why should our sermons be dull and solemn when they could be charged with life, playfulness, excitement, and involvement?

Chaplain (MAJ) Joseph E. Galle III

DO AND TELL: ENGAGEMENT EVANGELISM IN THE '70s

Gabriel Fackre
Grand Rapids: Eerdmans, 1973

Chaplains who feel that there is much more to Christianity than that which is often subsumed under either the label *fundamentalism* or *liberalism* will find in Professor Gabriel Fackre a kindred spirit. Fackre feels uncomfortable with the activist church of the '60s because it seemed to ignore its role as proclaimer of the Good News. He feels equally uncomfortable with the trend emerging in the '70s to personalize the gospel while forgetting about social concern. (This trend can be seen

in the rise of the Jesus People, the growth of the charismatic movement and in the renewed attractions of the mystical and cultic.) In this book he therefore presents guidelines for an integrated proclamation of the whole gospel message.

Fackre's subject is evangelism—which will be enough immediately to turn some chaplains off and others on before they read the book. His understanding of evangelism, however, rises above the stereotype which is often held in that he emphasizes that evangelism involves *doing* and *telling*. Merely telling the old, old story is not enough; if the Good News is to be heard as well as proclaimed it must be *done* as well as *spoken*. Telling comes alive in the context of doing.

Although Fackre admits that the Good News must be personal—“true for me”—he criticizes evangelism that “wallows so extensively in *my* feelings, *my* decision, and *my* salvation that attention is drawn to me rather than the divine happenings.” The Good News that we should do and tell is “first and foremost, the biography of God, not my autobiography.”

Fackre, a minister in the United Church of Christ, serves as Professor of Theology and Culture at Lancaster Theological Seminary. His book deserves a wide audience.

Chaplain (LTC) John J. Hoogland

HISTORICAL NOTES



In the past two years many Army chaplains have been trained in various Clinical Pastoral Education programs. Three recent graduates of the Lutheran Medical Center in Brooklyn, N. Y., are (l-r) Chaplain (CPT) Donald C. Breland, Chaplain (MAJ) Richard E. Stewart and Chaplain (MAJ) Alcuin E. Greenburg. On the far right is the Reverend Arne Jessen, Course Supervisor and Director of Pastoral Care.

• When the troopship *S.S. Dorchester* sank off Greenland on 3 February 1943, four heroic chaplains lost their lives after they gave their life jackets to others, according to survivors. The sacrifice of Chaplains George L. Fox and Clark V. Poling, Protestants, Alexander D. Goode, Jewish, and John P. Washington, Catholic, is an epic example of human dignity and courage.

Fewer than 300 men were rescued, and some of these did not recover. One survivor, Mr. Walter A. Boeckholt of Algona, Iowa, wrote "Memories During My Hospitalization in Greenland," which the *Military Chaplains' Review* is pleased to present. Although the four chaplains are not mentioned in this account, the

graphic setting sketched by Mr. Boeckholt will interest our readers:

"I don't really know just how to start this. However, I will begin when we left Camp Miles Standish on the morning of Jan. 21, 1943. The first thing they did was to get us all loaded on a troop train (blackout), and we were on our way. We rode all day, passed through New York, and finally got to Staten Island around five o'clock in the afternoon. We got off the train and went directly to the boat.

"A soldier by the name of Gassadorf from the Infantry was the last man to board the ship, and I was the first one of the Air Corp. to board. That put us together in a state-room on deck. We did have a very nice room. The next morning, Jan. 22, we sailed out to sea at 6 o'clock. The boat we were on was 367 ft. long and weighed 5,000 tons. It was the S.S. Dorchester which was built in 1926.

"It wasn't really too bad going. Although quite a few of the men were sea sick, I did feel pretty good. We finally arrived in St. John's, Newfoundland, at eleven o'clock on the evening of Jan. 27th. The next day they took us off the boat and marched us to an army base where we all took a badly needed shower. On Jan. 29th at five o'clock, we again set out to sea. The water was very rough. It seemed as if the old boat would stand itself on end almost any minute, but we were able to keep on. Most of the men were pretty sick by this time. Finally Feb. 2 rolled around, and they sighted a sub several times that day. That evening we were warned to sleep in our clothing, which we did.

"It was around ten o'clock when we decided to go to bed. We, of course, were sleeping nicely when I heard this loud explosion at 12:55 on Feb. 3. I was thrown against the ceiling and then landed on the floor. By the time I was recovering my senses, the ship was already tilting. I grabbed for the door which hadn't jammed as of yet, and walked out onto the deck. Realizing I didn't have on my life preserver, I went back into the room to get it. I saw Gassadorf while trying to get our preservers on. From the reports I got, he perished as I never saw him again.

"As I returned on the deck, they all seemed to be yelling, crying, and trying to get to their life boats. Most of the lifeboats were frozen solid or broken in the process of trying to get them loose. I managed to get to my lifeboat, which was already overloaded. Men still kept jumping in on top of us all the time.

"As the boat started down, one of the men cut the rope in back of me and dumped everyone in the water except me as my foot got caught between two planks. I was hanging by one leg with my head about one foot above the water. I got myself up

where I could release my leg and crawled up the side of the ship to the deck. Realizing the ship was sinking fast with nothing but dead bodies on deck, I started back down the rope to the water. Since I couldn't swim a stroke, I stuck my foot in the water to see how cold it was. Realizing I hadn't any choice, I stepped off into the water and went down a long ways until the preserver brought me back up to the surface. With the water being 29°, I was already turning numb by this time. I floated a short distance and grabbed onto a big ball of rope.

"At this time I heard another loud explosion. Since I was about 20 feet from the ship, I didn't experience much suction, but large pieces of debris were dropping all around me. I thought this was the end of my lifetime as my life memories passed through my mind very quickly. At this time the boat split in half and sank within 15 minutes from the time it was torpedoed. Then, to my luck, an empty doughnut came floating by. I was able to grab hold of it and to climb in. This doughnut had a rope bottom. Shortly after I climbed in, I helped 3 other soldiers onto the doughnut, and we started to drift off into the darkness. The water was now filled with floating bodies, praying and crying for help. It reminded me of Christmas as everyone had a troubled light that glowed a very bright red in the darkness attached to their bodies.

"Although our bodies were covered with oil and were becoming very numb, we were getting discouraged but decided to see if we could make it until morning. The ocean was quite calm until daylight. Then the ocean started getting rough and I would say the waves were at least 75 feet high. Besides it was snowing very hard. It was like riding a roller-coaster as one minute we were riding the high waves, then dipping way down. We were completely covered and would rise again and again. Our dear old doughnut never did tip, so we managed to stay right side up.

"About 8 o'clock we saw 2 destroyers which kept missing us. About this time, one of the fellows died. However, since he was frozen securely to the doughnut, we couldn't throw him overboard to keep us from tipping. We did manage to stay afloat, as they were making their last swing to see if they could spot any more survivors.

"The survival time in the water was approximately one-half hour. We had survived 9 hours when we were finally picked up.

"As the destroyer Escanoba pulled up beside us and saw us we were still alive, they lassoed each of us from the raft, leaving the dead one in the raft. As my body hit the deck of the destroyer, it really did sound like a bag of frozen bones. They carried me below, cut my clothes from my body with a large knife, and started

massaging my body, trying to get circulation moving in my legs and arms. My body was almost completely frozen. I was still conscious and was able to take a shot of whiskey for stimulation, and it was greatly enjoyed.

"On the morning of Feb. 5, we arrived in Greenland. With ambulances awaiting, we were carried on stretchers from the ship and set on the dock in sub-zero weather as we awaited our turns to be loaded. During this time 2 little sailors placed me, the stretcher, and two blankets over me on the dock and went back to get some more. The wind took my blankets away, so there I was in my birthday suit waiting for help. Whoever reads this may think they have been cold, so just try this some time. After finally being loaded, we enjoyed our ride over all the Greenland rocks on the road to the hospital.

"After my stay in the hospital of about 7 weeks, I was transferred to a supply room for approximately 18 months before being returned to stateside to finish my Army career."

(Signed) Walter A. Boeckholt
414 East Lucas
Algona, Iowa 50511



CHANGE OF ADDRESS

Name _____

New Address _____

Old Address _____

Send to: Military Chaplains' Review
 US Army Chaplain Board
 Fort George G. Meade, MD 20755





MILITARY CHAPLAINS' REVIEW, NOVEMBER, 1973



